



CATALOGUE
OF
Ethiopic
BIBLICAL MANUSCRIPTS.



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A CATALOGUE
OF THE
Ethiopic
BIBLICAL MANUSCRIPTS

IN THE
ROYAL LIBRARY OF PARIS,
AND IN THE
LIBRARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY;

ALSO
SOME ACCOUNT OF THOSE IN THE VATICAN LIBRARY AT ROME.

WITH
REMARKS AND EXTRACTS.

TO WHICH ARE ADDED,
SPECIMENS OF VERSIONS OF THE NEW TESTAMENT
INTO THE

Modern Languages of Abyssinia:

AND A
GRAMMATICAL ANALYSIS OF A CHAPTER
IN THE

Amharic Dialect:

WITH FAC-SIMILES OF AN ETHIOPIC AND AN AMHARIC MANUSCRIPT.

BY THOMAS PELL PLATT, B.A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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MDCCCXXIII.



ON
ETHIOPIC MANUSCRIPTS,
&c.

THOSE various inflexions of a common original language, known by the appellation of the Semitic Dialects, have afforded most valuable materials for the purposes of Biblical criticism. Whether they be all derived, immediately or remotely, from the Hebrew, has been matter of controversy; that they all bear a near affinity to it, is certain. The resources that they thus present have been applied with singular ability and success to the elucidation of the Hebrew Text; and the wonderful collection of their remains, to which the works of Walton and Castell have given access, is no less an honourable memorial of its compilers, than a rich field for the exertion of living genius. Of these dialects, the Ethiopic is, in some respects, the farthest removed from the primitive stock. The form of its characters, the direction in which they are written (from right to left), and the syllabic power which each of them possesses, are circumstances of themselves sufficient to give it a distinctive peculiarity.

Its derivation from the parent stock is thus traced by Schultens:

“Dialecti linguæ Hebrææ sunt tres principes præcipuæ, vel compendiosius, duæ; Aramæa et Arabica. Sub Aramæa duo rami, Chaldaica et Syriaca dialectus, quæ ambæ passæ sunt magna damna et non nisi in reliquiis ad manus nostras pervenerunt. Alter ramus multo copiosissimus et ditissimus, quique etiamnum pristina puritate viget et viret, est dialectus Arabum. Sic ergo quatuor existunt rami majores unius stirpis primævæ, Hebraica nempe dialectus, Chaldaica, Syriaca, et Arabica. Hisce tanquam minus principales a latere accedunt dialecti Samaritana et Æthiopica: Samaritana quidem Hebræo-Aramæa, Æthiopica etiam

Hebræo-Arabica; harum non adspernandus quoque usus, quamvis quod ad copiam et utilitatem præcedentibus multum cedant.”¹

The materials afforded for prosecuting the study of the Ethiopic dialect have not, indeed, been very ample. The Psalter, with the Song of Solomon, the Book of Ruth, four of the Minor Prophets, and the New Testament, are the only parts of the Sacred Writings, and, in fact, the only compositions of any importance, which have ever been printed in this language. And the New Testament, published first at Rome in a separate volume, and afterwards inserted in Walton's Polyglott, abounds with typographical and other more serious errors. (See Ludolf's *Historia Æthiopica*, Lib. III. c. 4. § 7. and Comment. p. 297.)

The labours, however, of the truly learned and indefatigable Ludolf, have developed the structure of the dialect, and given to its Grammar and Vocabulary a clearness and consistency which could scarcely have been anticipated. Nor did his researches stop at this point. The language with which he was occupied, had, in process of ages, fallen into disuse in Abyssinia, its former country, and was now the language only of books and of learned men. Its place had been supplied by two principal dialects, the Tigrè and the Amharic; of which the former approached the nearest to its original source, and the latter had departed from it into many deviations. To the latter this laborious Scholar applied himself, encouraged by the aid and presence of an Abyssinian, whom he had met with at Rome, and whose confidence and gratitude he had by his kindness acquired; and without any written work, and with no other assistance than the imperfect Vocabulary and rude attempts at explanation of his unlearned instructor, he succeeded in completing an Amharic Grammar, accurate and comprehensive, and a Lexicon of no inconsiderable extent. And as he appears to have exhausted all the resources which he himself possessed, and very few fresh ones have since been brought to light, the literature both of the Ethiopic language and of its offspring the Amharic, remained for a long period in the same state in which his last publications left it.—Attention was at length

(1) From the Prolegomena to an unedited work of Schultens, entitled “*Stricturæ ad Origines Hebræas*,” some MS. copies of which were brought to this country, and sold by one of his scholars, after his death. It is mentioned in the Preface to Parkhurst's Hebrew Lexicon. The copy of which I have been permitted to make use, is in the possession of E. N. Thornton, Esq. of Kennington.

drawn to it again: it has been employed by Biblical Critics for the elucidation of points connected with the cognate dialects; and from our own country some valuable and extremely curious pieces have been given to the world, by the labours of the learned Dr. Laurence, Professor of Hebrew at Oxford, and now Archbishop of Cashel. The talents of Professor Lee of Cambridge have also been recently brought to bear upon this point; and the results that may be expected from their application to it, the experience afforded by the success of his past exertions will best indicate.

But while things were thus in progress, circumstances occurred that opened a wider field than ever for the cultivation of this dialect; and opportunities have been offered, which the great Ludolf, in his anxious wish to bring the work nearer to perfection, earnestly desired to see, but never saw. The attention of the British and Foreign Bible Society has been drawn to the scarcity of copies of the Scriptures in the Church of Abyssinia, and means have been most unexpectedly and providentially put into their hands for supplying this want.

Their first experiment was to send out an edition of the Psalter, printed from Ludolf's corrected text. It was well received; and a letter was addressed on the occasion to Mr. Salt, British Consul at Caïro, by Tecla Georgis, King of Abyssinia, expressing the gratitude of his people, and containing some remarks upon the types and other details of the work, an attention to which might render a future edition yet more acceptable. A fac-simile of this letter, in the Ethiopic Language, may be seen in the Appendix to the Sixteenth Report of the Bible Society. While things were in this state, an acquisition was made by the same Society, of the utmost importance, and most providentially seasonable. It was no less than a version of the ENTIRE SCRIPTURES into the AMHARIC Dialect, just completed at Caïro, by Abu Rumi, a native of Abyssinia, under the superintendence of M. Asselin, French Consul in that city. For various particulars relating to this work and its history, which it is not necessary here to detail, the reader is referred to the very interesting recent publication of the Rev. W. Jowett², entitled 'Christian Researches in the Mediterranean' (p. 197, &c.) Suffice it to say, that so far as it has been examined by Professor Lee of Cambridge, and so far as my

(2) This gentleman negotiated in person the purchase of the MS. It is at present deposited in the House of the British and Foreign Bible Society.

own attempts have enabled me to judge of it, it seems to agree with the grammatical rules of Ludolf to a surprising degree of accuracy, and to be, in general, a very faithful representation of the original text. A specimen of it is given below, in the Appendix.

So great a treasure being thus acquired, it was resolved that it should not be unemployed.—The Four Gospels were considered the best specimens of the work that could be printed, to try its reception and its adaptation for general use. The types which had been formed by Ludolf himself were procured from Germany, and various characters were altered, under the direction of Professor Lee, to a nearer imitation of Ethiopic calligraphy. The impression is at the present moment actually in progress.

We are now brought more immediately to the subject of these pages. It was judged on all accounts expedient to publish at the same time with the Amharic work just mentioned, the same portion of the Scriptures in the ancient Ethiopic. The text then of the New Testament being, as it has been already observed, extremely faulty, the first object was to search for some other more correct. The only MS. of importance, or at least, easily accessible, in England, was one of the Gospel of St. John, brought from India by the late Dr. Claudius Buchanan, and deposited in the Public Library of the University of Cambridge. This was collated: it was found to differ from the printed copy in almost every verse; and its readings were far more conformable to the rules of orthography and syntax, and to the idiom of the language, than those of the edition in question. To obtain the same advantage for the other Gospels, it seemed necessary to extend the research; and the stores of the Royal Library at Paris presented an obvious point of examination. With this object in view, I proceeded to Paris in the spring of the present year (1822), and met with every facility and accommodation that I could desire in the prosecution of it.

Of the Ethiopic MSS. existing in this Library, Ludolf has given some account in the Commentary on his Ethiopic History, and in his other works; and the same which he mentions remain there to this day. But he adds, that there existed a valuable collection in the library of the Chancellor Seguier (afterwards bequeathed to the Monastery of St. Germain des Près), of which also he drew up a catalogue: but these he

was not allowed to consult, nor was he even permitted to retain a copy of the list which he had himself compiled. At present, this collection has been transferred to the Royal Library, and I was permitted, under more liberal auspices, not only to inspect the catalogue, but to enter upon the most free examination of the MSS. themselves. And I cannot but take this opportunity of recording the kindness that I uniformly experienced from M. Langlès, Conservator of the Oriental MSS. in this establishment, and the facilities which he afforded me in the course of my operations; such facilities, indeed, as I should not have presumed to solicit, had they not been voluntarily offered. For my introduction to this Gentleman I was indebted to M. Kieffer, Professor of the Turkish language in the *Collège de France*, whose services in the encouragement of every literary and of every benevolent enterprize, both by personal exertions and by his influence upon others, are well known and duly appreciated by numerous friends both in France and in England.

But to return to the Royal Library.—The following is a complete list, so far as I have been able to discover, of all the Ethiopic MSS. existing in this magnificent repository.¹

I. *Entered in the printed CATALOGUE of the ROYAL LIBRARY.*

I. Gospels of St. Matthew and of St. Mark (Ludolf. Comm. in Hist. Æthiop. p. 299.)

II. “Tractatus de Divinitate,” &c.

III. “The Book of the Mysteries of Heaven and Earth,” copied by Wansleb.

IV. An original MS. of the above work, which was once supposed to contain the book called The Prophecy of Enoch. (Ludolf. Comm. in Hist. Ethiop. p. 347.)

(1) Walton says, that a copy of the entire Old Testament, in Ethiopic, existed in France in his time, and he was promised the use of it; but it was unfortunately lost or concealed at the time when he wanted it, so that he never had any benefit from the offer. Whether it has been since recovered, or brought to light again, I know not. His words are, “Habuit doctissimus Gaulminus in Gallia universum Vet. Testamentum Æthiopicum, quod ope D. Bigo, viri undequaque doctissimi, consecutus essem, nisi quod exemplar ipsum Serenissimæ Reginæ Suecorum commodatum et in ipsius Bibliotheca repositum, fortuito an fraude alicujus nescio amissum, haberi non poterat.” Prolegom. in Bibl. Polygl. Londin. Cap. XV. Sect. 10. n. 1.

- v. Letter of Adam Segued, King of Abyssinia.
- vi. A MS. copy of the “*Institutiones Linguae Chaldaeae s. Ethiopicae*” of Marianus Victorius.
- vii. The Vocabulary of Gregory the Abyssinian (see Ludolf, Pref. in *Lex. Amhar.*), Ethiopic (or rather, Amharic) and Italian.

II. *Referred to by* LUDOLF (Comm. p. 299) *and entered in the CATALOGUE of MSS. transferred from the LIBRARY of St. Germain des Près, to the ROYAL LIBRARY.*

- 18. The Four Gospels.
- 19. Id.
- 103. The Gospels of St. Matthew, St. Mark, and St. Luke; with Hymns, Lives of Saints, &c. (The leaves have been transposed in binding.)
- 212. The Epistles of St. Paul.
- 509. Id.
- 245. The General Epistles.
- 658. Id. with a Liturgy, &c.
- 659. Id. with the Commencement of the Epistle to the Hebrews.

[The above contain the whole of the New Testament, with the exception of the Apocalypse.]

- 512. The Book of Genesis.
- 230. Parts of the Books of Job and Daniel.
- 237, 238, 270, 517, 518, 519, 671, contain each the Psalter; with the Song of Solomon, and usual Hymns appended.
- 510. The Song of Solomon, with a Liturgical Service.

The above are all that contain portions of Scripture. The following are also Ethiopic, and consist of Lives of Saints and Patriarchs, Accounts of Miracles, Forms of Devotion, and other similar pieces; viz. Nos. 213, 216, 258, 344, 345, 346, 347, 511, 511 bis, 521, 522, 523, 524, 525, 657, 660, 661, 662, 663, 664, 665, 666, 667.

Before we proceed to any more particular remarks, it may be as well to exhibit an account of the Collections in the Vatican, and in the Library of the British and Foreign Bible Society.

Of the Ethiopic MSS. in the Vatican, Ludolf gives a list (Comm. in Hist. Æthiop. p. 299), stating his belief that all those which had existed in the Abyssinian Convent at Rome, had been since deposited in this collection. He enumerates the following copies of the Scripture, or parts of it.

- | | |
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| 1. The Pentateuch. | 9. The New Testament. |
| 2. Joshua. | 10. The Four Gospels. |
| 3. Judges. | 11. The Epistles of St. Paul and St. Peter. |
| 4. Ruth. | 12. The Epistles of St. Peter, two of St. John, that of St. Jude, and that of St. Paul to the Hebrews. |
| 5. I & II Samuel. | 13. The Apocalypse, with the Office of the Virgin. |
| 6. I & II Kings. | |
| 7. Isaiah. | |
| 8. Psalter, with the usual Hymns appended. | |

At the end of a copy of the work just cited (the "Commentarius in Hist. Æth.") in the Royal Library, a MS. note is added in Ludolf's own hand-writing, under the title of "Miscellanea varia pro futura fortassis editione;" which note is as follows:—

"De libris Æthiopicis in hospitio Habessinorum Romæ repertis sequentia ad me scripsit Heinricus Wilhelmus Ludolfus.

"FOLIO.

"1. Octateuchus: nim. Quinque libri Mosis, libri Josuæ, Judicium et Ruth. In fine extat: 'Orate pro iis qui mihi laborarunt in hoc libro, et pro me Isaaco¹ qui eum vobis Hierosolymis degentibus dedi.' *Hunc tomum descripsi*, p. 298.

"2. Quatuor libri Regum. Bene est compactus in corio rubro, et Rex Amda-Tzion, cujus nomen regni Gebra-Meskel², eum Hierosolymas misisse dicitur.

"3. ጵጺጵጵ: Cui præmissa est Epistola Regis ፲፭፭:፱፻፱፻፱:

"Diversi quaterniones incompacti.

(1) "Iste Isaacus rex esse videtur qui hunc tomum Hierosolymam misit, ut Gregorius mihi indicavit. (p. 298. § 6.)"

(2) "Is quoque ibidem nominatur."

In the LIBRARY of the BRITISH and FOREIGN BIBLE SOCIETY, the following ETHIOPIC and other ABYSSINIAN MSS. are deposited.

- i. The Pentateuch and three following Books (the Octateuch).
- ii. The Psalter, with the Song of Solomon, &c.
- iii. Parts of the Gospel of St. Matthew and St. Luke. (St. Luke is now complete, the parts deficient having been supplied by a copy taken from the Parisian MS. No. 18.)
- iv. Gospels of St. Matthew and St. Mark.
- v. Gospel of St. John.
- vi. Gospel of St. John.
- vii. Gospel of St. John.
- viii. The Apocalypse.
- ix. Scripture Songs or Hymns, usually appended to the Psalter.
- x. A Fragment, in Amharic.
- xi. Devotional Pieces, called "The Hymns of Jared."
- xii. THE ENTIRE SCRIPTURES, IN AMHARIC.
- xiii. The Gospels of St. Mark and St. John in TIGRÉ, in English characters.
- xiv. The Gospel of St. Mark in Amharic, English character.

The Thirteenth Article comprehends two MSS. written by the late Mr. Pearce, who translated the two Gospels there mentioned into the Tigré dialect, with which he was familiar. To those acquainted with "Salt's Travels in Abyssinia," the name of Mr. Pearce will be well known. He had resided some years in a part of the country where the Tigré was spoken, and, as a spoken language, understood it well; though entirely unacquainted with the written character. He has, therefore, expressed the sounds with which he was familiar in an English handwriting and orthography, and to the Ethiopic Scholar the effect is not a little amusing. Instances frequently occur of as great deviations from the correct form, as would be exhibited if we should represent the French words '*Il faut que,*' by the combination '*Elfoker.*' On examining, however, and representing in their proper characters, some portions of this work, the resemblance between the Tigré and the ancient Ethiopic

becomes most striking, and much nearer than could have been at all expected. A specimen is given below, in the Appendix, and for another of the same description we must again refer to Mr. Jowett's valuable work (*Christ. Res.* p. 206). Mr. Pearce is unhappily now no more. He died in Egypt, while preparing for his return to England.

No. xiv. contains the Gospel of St. Mark, written out in the same manner, and by the same translator as the foregoing, in the Amharic dialect. With the specimen of Tigré below, will be found two versions of the same passage, in Amharic, one from this translation by Mr. Pearce, the other from that of Abu Rumi.

I forbear to offer any remarks upon the grammatical structure of these dialects, as such observations would be necessarily concise and imperfect at present, and would afford little more assistance than may be obtained from the works of Ludolf.

In returning from this digression and concluding the Catalogue of MSS., it is proper to observe, that the greater part of those in the Bible Society's Library were lately purchased at Paris, from a private source. They were the property of an able Orientalist, M. Marcel, formerly Director of the Royal Printing Office.

In the Royal Library, my attention was, of course, principally directed to those MSS. which contained the Gospels or parts of them. It is not the place here to enter into any extended investigation or collation of their contents; which would be indeed only to anticipate what may be much more easily and effectually accomplished, when the projected edition shall have been completed. The only object proposed is, to make a few remarks on the general state of the texts which these volumes respectively exhibit, more especially as far as regards the identity or difference of the versions which they represent, and to give some of the notices occurring in them which indicate their dates; the possessors through whose hands they have passed, or the purposes to which they have been severally applied.

Ludolf states his opinion (*Comm.* p. 297) that there were two different Ethiopic Versions of the New Testament, and that copies taken from such differing versions still exist. He observes, that instead of **ወተ**: "maritus ejus," in St. Matthew i. 18, according to the printed text, we

find in MS. No. 1. of the Royal Library ሄሐይሂ: "sponsus ejus;" and in one of the MSS. of St. Germain's ሞተ: is erased, and ሄሐይሂ: substituted for it; being, as is probable, a more modern reading. Again, that the words of Christ on the cross, "Eloi, Eloi, lama sabachthani?" are differently written in two of these same MSS. of St. Germain's; one of which represents the same reading of them as is found also in the MS. No. 1. Such discrepancies as these, however, appear by no means sufficiently marked to give just foundation for the opinion of two different versions. Ludolf observed others also (Commen. p. 299), and many certainly exist; but whether they are sufficient to lead us to this conclusion appears to me yet questionable.

The MS. of St. Germain's, No. 18, seems to present the best readings; and from other circumstances hereafter to be mentioned, appears to be an authentic copy of the received text. From this copy, No. 19, which is also ancient and bears marks of authenticity, differs, especially in passages which present any little difficulty, and are not merely historical. No. 103 is more modern, and agrees rather with the latter copy than the former. The MS. of the Bible Society, No. iv, though written in an extremely ill-formed character, and bearing no favourable marks as to its origin, exhibits a very good text, and agrees very generally with MS. St. Germain, No. 19. The same Society's MS. No. iii, though a much fairer copy, written in a bold hand, in columns, folio, like those of St. Germain's, is not equal in accuracy: the discrepancies, however, which it presents from MS. St. Germain, No. 18, are not of great importance. The state of the text in MS. No. 1. of the Royal Library, seems to have tended most to decide Ludolf's opinion respecting the existence of two versions. He says (Comm. p. 299): "*Evangelia Matthæi et Marci in Bibliothecâ Regis Galliæ extantia plurimum differunt ab impressis, ut vix versus unus cum altero conveniat; nam paraphrasis magis est quam versio.*" And an observation to the same effect is found also in the Catalogue of MSS. prefixed to his Ethiopic Lexicon. It does not, however, differ more, so far as the sense which its readings exhibit is concerned, than No. 19. St. Germain from No. 18. What gives it the appearance of a loose and paraphrastic translation is, that it contains so many repetitions, continually representing the same phrase by two

different expressions immediately succeeding each other: and when these are not connected together by the requisite intermediate particles, of course a great confusion is introduced. I collated part of the Gospel of St. Matthew in this MS. with the Bible Society's MSS. No.iii. and No.iv.; and the observation of a very curious circumstance was the result. The texts of these two latter MSS. vary; and I found that in almost every instance where they give different readings of a phrase, both those readings are inserted in the MS. of the Royal Library, even when they only have different forms of the same verb.

Whether, then, these two copies represent two different versions, and the MS. of the Royal Library be compounded of both, may be a question: for it can scarcely be supposed that the Copyist had these two identical MSS. under his eye, and has thus recorded what are simply the variations of two particular copies. At the same time, such discrepancies are found to exist between any two of the MSS. compared together, and between those again and all the rest, that it will be extremely difficult to assign which version (supposing there to be more than one) any particular copy is designed to represent. For instance, No. iv and No. 18 agree so nearly together, that they must certainly be considered as having the same text; and according to what we have been just observing, No.iii is supposed to exhibit a different one; but when this same No.iii. came to be more accurately compared with No. 18 in a different Gospel (that of St. Luke, not contained in No. iv.), its differences were found to be not at all material; and, though numerous, perhaps not more so than those cases in which No. 1, instead of combining the two supposed versions, gives readings different from either.

But the question of the existence of two versions did not seem to me precisely the point of greatest importance in the objects to which the Bible Society are directing their views. My aim, in acting for them, was to obtain a text, which, while derived from genuine Ethiopic MSS., and therefore likely to prove acceptable to the people for whose use it was destined, should, at the same time, approach as nearly as possible to conformity with the sacred original. To the point in question, considered as an inquiry of criticism, I paid no peculiar attention; and the researches that I made, were solely in pursuit of my own immediate object. The above

remarks, then, arise only from such collations as the course of that pursuit led me to undertake. To investigate the subject fully would require a more minute examination. Should the existence of two different versions be satisfactorily disproved, the supposition of two different standard editions, or “recensiones,” to use Griesbach’s term, might then be resorted to; and the difficulty of classifying MSS., and discovering to which of such “recensiones” they are to be referred, cannot be more strongly exemplified than in the uncertainty which even the labours of the great Critic, just mentioned, have left upon this very point with respect to the Greek text of the New Testament.¹

Without professing, then, to have entered with the requisite diligence upon a subject which demands so much sound judgment and patient perseverance, I shall merely attempt to confirm or illustrate what few remarks I have already offered, by some examples.

The difference between No. 18 and No. 19, I have found more fully exemplified in the introduction to the Gospel of St. Luke, than in any other passage.

St. Luke i. 1—4. in No. 18.

አስመ፡ብዙኝኝ፡አለ፡አዝዙ፡ወጠኑ፡ይገበሩ፡ወይምሀሩ፡በአገተ፡ገብ
ር፡ዘአምኑ፡በላዕሊ፡በከመ፡መሀሩ፡አለ፡ዋይምኝ፡ርአዎቶ፡ወተል
አክወ፡በቃሉ፡ወረተሀሩ፡ሊተኝ፡አተልወ፡አምጥኝቱ፡ወአጠይቆ፡ለኩ
ሉ፡በበ፡መተልወ፡አጽኝ፡ለከ፡ሀዚዝ፡ቴወፍሊ፡ለኝክ፡ከመ፡
ተአምር፡ጥዩቆ፡በአገተ፡ኩሉ፡ኃይለ፡ነገር፡ተምሀርተ፡ዘተመሀርከ፡

(1) He concludes his enumeration of the different classes of MSS. and versions in these words: (Proleg. § iii. p. 86. ed. 1796.)

“Præter codices unam ex illis recensionibus vetustis exhibentes, extant nonnulli quorum textus e duarum triumve recensionum lectionibus conflatus est; e quo genere sunt fragmenta codicum PQT, mox cum Alexandrinis, mox cum occidentalibus consonantium. Ad hanc classem possent etiam referri *forsitan* quos supra vel Alexandrinis, vel occidentalibus a parte potiori accensuimus, codices 1. 13, &c. cum versionibus Æthiopica, Armenica, Sahidica, Syra Hierosolymitana et Philoxenianæ margine. In his omnibus Alexandrinæ lectiones admistæ sunt occidentalibus et vicissim. Sunt vero etiam codices nonnulli in quibus Constantinopolitanæ quidem lectiones, si universam textus conformationem spectes, regnant, adpersis tamen pluribus paucioribusve lectionibus sive Alexandrinis sive occidentalibus, quo pertinent codices e gregariorum numero eximendi, non eadem omnes auctoritate pollentes: K. M. 10, 11, &c.”

The same passage in No. 19.

እስመ : ብዙኃን : እለ : አንዙ : ይውጥኑ : ወይጽሐፈ : ይንገሩ : ወይገበሩ :
 ወይምሀሩ : በአንተ : ገብር : ዘአምኑ : በላዕሊን : በአንተ : ነገር : ዘንከን :
 ጠየቅናሁ : በከመ : አይደሁን : ወመሀሩን : እለ : ቀይሙን : ወኮኑ : እምቅ
 ድም : ርአዎቶ : ይርእዩ : ከሎ : ዘኮን : ወይተለአክወ : በቃሉ : ረትዓን : ሊ
 ተኔ : ወፈቀድኩ : አን : እትልወ : ካህበ : እምጥንቱ : እስመ : ነበርኩ : አ
 ና : እንዘ : እተሉ : በበ : መትልወ : ወእጠይቅ : በጥይቅ : ከመ : እጽሐ
 ፋ : ለከ : አዓዚከ : ቱወፋሊ : ለአንዚ : ከመ : ተአምር : ጥይቅ : በአንተ :
 ከሎ : ኃይለ : ነገር : ትምህርተ : ዘመሀርከ : ዘአማን :

In the latter reading of the passage, there is much of that repetition which has been described as existing in No. 1.

The same passage, from the printed text in Walton's Polyglott.

እስመ : ብዙኃን : እለ : ወጠኑ : ይንገሩ : ወይመሀሩ : በአንተ : ገብር : ዘ
 አምኑ : በላዕሊን : = : በከመ : መሀሩን : እለ : ቀይሙን : ርአዎቶ : ወተለአ
 ክወ : በቃሉ : = : ወረትዓን : ሊተኔ : እትልወ : እምጥንቱ : ወጥይቅ : ከሎ :
 በበ : መትልወ : እጽሐፋ : ለከ : ሀዚከ : ቱወፈሊ : = : ከመ : ተአምር :
 ጥይቅ : በአንተ : ከሎ : ኃይለ : ነገር : ትምህርተ : ዘተመሀርከ : = :

I proposed next to compare a passage from No. 18, with the same as represented in No. iv.; but, on examination, I found that there was absolutely not the smallest discrepance, except in the orthography of one or two words. This circumstance sufficiently proves the similarity between the texts of these two MSS., and the specimen is therefore omitted.—The next is a passage from No. iv, compared with the same from No. 19.

Matt. v. 13, 14, 15, in No. iv.

አንተመ : ውኃቱ : ጸው : ለምድር : ወእመሰ : ዪው : ለሰሐ : በምንትኑ :
 እንከ : ይቀስምወ : አልሶኬ : ዘይበቃህ : እንከ : ዘእንበለ : ዘይገድፋወ :
 አፋኦ : ወይከይደ : ስብእ :: አንተመ : ውኃቱ : ብርሃኑ : ለዓለም : ሊት
 ክል : ሀገር : ተኔብእ : እንተ : ተኔንጸት : መልህልተ : ደብር : ወሊዋንተ
 ው : ማንተተ : ከመ : ይክድንዋ : ተሐተ : ከፈር : አለ : ከመ : ዋንበርዋ :
 ዲበ : ተቅዋማ : ወተበርሀ : ለከሎ : ዘውስተ : ቤት ::

The same passage from No. 19.

አንተሙኑ፡ ውኃቱ፡ ጸው፡ ለምድር፡ ወለአመሰ፡ ጸው፡ ለስሐ፡ በምን
ተኑ፡ ይቆስምዎ፡ አልሮኑ፡ እንከ፡ ለዘ፡ ይበቀሳ፡ ዘእንበለ፡ ዘይገድፋ
ወ፡ አፋ፡ ወይከይደው፡ ሰብእ፡ በእገሪሆመ፡ :: አንተሙኑ፡ ውኃቱ፡
ብርሃኑ፡ ለዓለም፡ ወኢትክል፡ ተከብቶ፡ ሀገር፡ ተኃብእ፡ እንተ፡ ተሐን
ጸት፡ መለሳልተ፡ ደብር፡ ትኑብር፡ ወኢያኃትው፡ ውስቲታ፡ ማኅቶተ፡ ከ
መ፡ ያንበርዋ፡ ሞኅባእ፡ ከመ፡ ይክድንዋ፡ ታሕተ፡ ከፈር፡ ዘእንበለ፡ ከ
መ፡ ያንበርዋ፡ ደብር፡ ትቆዋማ፡ ወተበርህ፡ ለኹሉ፡ ሰብእ፡ እለ፡ ውስ
ተ፡ ቤት፡ ::

We still see something of the same character as in the former extract from this MS.; but, in the present passage, there are some good readings; better, indeed, than those corresponding to them in No. iv.

The MS. No. I. comes next under notice; and some instances will be given of the combinations which it exhibits of the readings of No. iii. and No. iv. I have preserved only two or three such passages, and those are taken all from the same chapter, but a great number might easily have been collected.

Matt. xii. 5. καὶ ἀναίτιοί εἰσι.

No. iii. . . . ወኢይከውኖመ፡ ጌጋዋ፡ ::

No. iv. . . . ወአልሮመ፡ ኃጢአተ፡ ::

No. I. . . . ወኢይከውኖመ፡ ጌጋዋ፡ ወአልሮመ፡ ኃጢአተ፡ ::

Polyglott Text. ወኢይከውኖመ፡ ጌጋዋ፡

Matt. xii. 7. οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

No. iii. . . . አመ፡ ኢኩንኒከመ፡ ወመ፡ ለይደዋን፡ ::

No. iv. . . . አመ፡ ኢቁጸልከምወመ፡ ለእለ፡ ይኡብሱ፡ ::

No. I. . . . አመ፡ ኢኩንኒከምወመ፡ ለይደዋን፡ ወአመ፡ ኢዋቀሱ፡
ለከምወመ፡ ለእለ፡ ይኡብሱ፡ ::

Polyglott Text. አመ፡ ኢኩንኒከመ፡ ወመ፡ ለይደዋን፡

(1) Leg. ጾ: It is curious that the same mistake should appear also in the Polyglott Text.

Matt. xii. 30. *ὁ μὴ ᾧν μετ' ἐμῶν.*

No. iii. . . . **ዘኢሆኝ፡ሞስሊዋ፡**

No. iv. . . . **ዘኢሀሎ፡ሞስሊዋ፡**

No. i. . . . **ዘኢሀሎ፡ጌ፡ወዘኢሆኝ፡ሞስሊዋ፡**

Polyglott Text. **ዘኢሆኝ፡ሞስሊዋ፡**

Ibid. ὁ μὴ συνάγων.

No. iii. . . . **ዘኢያስተጋብኦ፡**

No. iv. . . . **ዘኢይትጋባኦ፡**

No. i. . . . **ወዘሂ፡ኢያስተጋብኦ፡ወዘኢይትጋባኦ፡፡**

Polyglott Text. **ወዘኢይትጋባኦ፡**

A longer extract will shew more clearly the state of the text.

Matt. xii. 17—22.

No. iii.

ከመ፡ይትፈጸም፡ዘተብህለ፡በኢሳይያስ፡ነቢይ፡እኝዘ፡ይብል፡ኛሁ፡
ወልድዋ፡ዘኃረይኑ፡ፋቄርዋ፡ዘሠሞረት፡ነፋሶዋ፡አክብር፡መኝፈስዋ፡
ላህሊሁ፡ወኅደ፡ለሕዝብ፡ይነገር፡ኢይደም፡ወኢይጸርኝ፡ወአልቦ፡
ዘይስምዎ፡በመኪርብት፡ቃሎ፡ብርዐ፡ቅጥቁጠ፡ኢይሰበር፡ወሱዐ፡
ዘይኒድድ፡ኢይጠፋኦ፡እስከ፡ይገብኦ፡ፋትሕ፡ለመዊኦ፡ወበስመ፡
ዚኣሁ፡አሕዛብ፡ይትአመኑ፡ወእምዘ፡አምጽኦ፡ሎቱ፡እለ፡አጋኝኝት፡
ዕውራኝ፡ወአሕዋዎመ፡እስከ፡ጽሙመኝ፡ይትኖገረ፡ወ]ይራኢዋ፡፡

No. iv.

ከመ፡ይብጻሕ፡ዘተብህለ፡በኢሳይያስ፡ነቢይ፡ዘይቤ፡ኛሁ፡ወልድዋ፡
ዘኃረይኑ፡ዘአፈቅር፡ዘሠሞረት፡ነፋሶዋ፡ወእሠይም፡መኝፈስዋ፡
ላህሊሁ፡ወይሚህርሙ፡ፋትሕ፡ለአሕዛብ፡እኝዘ፡ኢይነገር፡ወኢይፀር
ኝ፡ወኢይሰምዐ፡መኑሂ፡በጽጉ፡ቃሎ፡ብርዐ፡ቅጥቁጠ፡ኢይሠብር፡
ወሠህኝ፡ዘይጠይስ፡ኢይጠፋኦ፡እስከ፡ሱባ፡ይገብኦ፡ፋትሕ፡መዊ
ኦቱ፡ወአሕዛብ፡ይትጽብሎ፡በስመ፡ወእምዘ፡አምጽኦ፡ኝቤሁ፡ዘ
ጋኔኝ፡ዕውረ፡ወጽሙመ፡ወፈወሱ፡ወውኦቱ፡ዕውር፡ወጽሙም፡ወበ
ሃም፡ነበባሂ፡ወርኦዋሂ፡፡

No. 1.

ነሙ፡ ይብጽሕ፡ ወይትፈጸም፡ ዘተብሕለ፡ በኢሳይያስ፡ ነቢይ፡ እኒዝ፡
 ይብል፡ ናሁ፡ ነዋ፡ ወልድ፡ ቀልጫ፡ ዘኃረይኑ፡ ዘአፈቅር፡ ዘኪሆሁ፡
 ወምረት፡ ነፍሱ፡ እወይም፡ ወአኑር፡ መኃረሱ፡ ላዕሊሁ፡ ወይሚህ
 ሮሙ፡ ፍትሕ፡ ለአሕዛብ፡ ወኸደ፡ ለአሕዛብ፡ ይነገር፡ እኒዝ፡ ኢይደም
 ፅ፡ ወኢይነገር፡ ወኢይጸር፡ ወአልቦ፡ ዘይሰምዖ፡ መኖሩ፡ በጽጉ፡ ወበ
 መኪርብት፡ ቃሉ፡ ብርዕ፡ ቅጥቂጥ፡ ኢይሰበር፡ ወሱዕ፡ ዘይጠይን፡ ወ
 ይደድድ፡ ኢይጠፋእ፡ እሱን፡ ሰብ፡ ይገብእ፡ ፍትሕ፡ መደሐኑ፡ ወበሱ
 መ፡ ዘኢሆ፡ አሕዛብ፡ ይትዋኑሉ፡ ወእምዘ፡ አምጽኦ፡ ሎቱ፡ ንቤሁ፡
 እሉ፡ አጋኝኝት፡ ዕውራኝ፡ ወጽሙማኝ፡ ወበሃማኝ፡ ወፈወሰሙ፡ ወአሕዋ
 ወሙ፡ እሱን፡ ጽሙማኝ፡ ይሰምዖ፡ ወይትናገሩ፡ ወይረኤቤ፡ ወውኦቱ፡ ዕ
 ወር፡ ወበሃም፡ ነቢሂ፡ ወርእሆሂ፡

The same passage according to the printed text of the Polyglott.

ነሙ፡ ይብጽሕ፡ ወይትፈጸም፡ ዘተብህለ፡ በኢሳይያስ፡ ነቢይ፡ እኒዝ፡
 ይብል፡ ፡፡ ናሁ፡ ወልድ፡ ዘኃረይኑ፡ ፍቁር፡ ዘወምረት፡ ነፍሱ፡ ወ
 እወይም፡ አኑር፡ መኃረሱ፡ ላዕሊሁ፡ ወኸደ፡ ለአሕዛብ፡ ይነገር፡ ፡፡
 ኢይደም፡ ወኢይጸር፡ ወአልቦ፡ ዘይሰምዖ፡ በመኪርብት፡ ቃሉ፡ ፡፡
 ብርዕ፡ ዘቅጥቂጥ፡ ኢይሰበር፡ ወሱዕ፡ ዘይደድድ፡ ኢይጠፋእ፡ እሱን፡
 ይገብእ፡ ፍትሕ፡ ለመዋኢ፡ ፡፡ ወበሱመ፡ ዘኢሆ፡ አሕዛብ፡ ይትኦ
 መኖ፡ ፡፡ ወእምዘ፡ አማጽኦ፡ ሎቱ፡ እሉ፡ አጋኝኝት፡ ዕውራኝ፡ ወአሕዋ
 ወሙ፡ እሱን፡ ጽሙማኝ፡ ይትናገሩ፡ ወይረኤቤ፡ ፡፡

If however the text of No. 1, thus compounded of those exhibited in No. iii and No. iv, be a combination of two different versions, No. iii must represent one of these; and No. iv, as also No. 18, with which it so generally agrees, the other. But on collating No. iii with No. 18, which I had occasion to do through part of St. Luke's Gospel, I found no such marked difference between them as tended to confirm this opinion. The discrepancies were of little importance, and apparently not such as could be accounted for on this supposition: for instance, in Luke ii. 13—28, there are nine variations, but four of them are orthographical; the rest consist in an addition of a word or so; and the most important is, the omission in No. 18 (generally the best text) of

the words in verse 23, "as it is written in the Law of the Lord." The two MSS. vary more in chapter viii. ver. 16, than in any other passage; or at least there are not more than one or two verses where I have observed so much difference. It is, therefore, presented as a specimen of the nature of the variations.

St. Luke viii. 16.

No. iii.

ወልልሶ: ዘየገቱ: ማፋቶት: ወይከድፍ: ንዋዋ: ወየክበራ: ታሕተ: ዓራ-
ት: ዘኣኝበለ: ደብ: ተቐዋማ: ከመ: ደርአዩ: ብርሃኒ: ኣለ: ያንሱስው::

No. 18.

ወልልሶ: ዘየሐቱ: ማሕቶት: ከመ: ደክድንዋ: ታሕተ: ከፈር:: ወኣ-
መ: ኣሱ: ታሕተ: ዓራት: ዘኣኝበለ: ከመ: ያንበርዋ: ደብ: ተቐዋማ:
ወተበርህ: ለኣለ: ያንሱስው::

But it is time to leave a subject upon which it was merely proposed to throw out some hints for the consideration of the Ethiopic Scholar. On the whole, I entertain hopes that, by the aid of the MS. No. 18, a part of which I have copied, together with those which the Bible Society itself possesses, the projected edition of the Gospels may exhibit a tolerably accurate and faithful text.

I proceed to insert, as above proposed, some notices, extracted from two of the MSS., respecting their dates, and similar particulars, as also some extraneous pieces, appended or prefixed to them, which seem not entirely without interest.

In the first leaf of No. 18, which is a fine folio MS., written on parchment, we find the following inscription:

ኣኩቴተ¹: ኣብ:: ወወልድ: ወመንፈስ: ቅዱስ:: ወሀብኩ: ኣኒ: ሰይፈ:
ሀርኣድ: ንጉሠ: ወልደ: ኣሞደ: ጽዮን: ንጉሠ: [በ]ስመ: መንግሥትዮ:
ቁስጣኝጢኖስ: ዘኛተ: ወኝጌለ: ቅዱስ:: ለቤተ: ሐዋርያት: ዘደብረ:

(1) There is some appearance of a small portion of the leaf having been lost at the commencement of the piece. Perhaps it was written በኣኩቴተ: as I have found it elsewhere.

Any letters which were not quite distinct in the MS. and which I had doubts are inclosed in brackets.

ቀሥቋሞ።፡ እኚዘ፡ እሰ[ጊ]ድ፡ በብረኅ፡ መኋሊስ።፡ ንበ፡ ተኝብአ፡ ውስ
 ቱቱ።፡ መላኬ፡ ያጋ፡ ወኔፍሶ።፡ ምስሉ፡ እመ፡ ንጽሕት፡ ድንጋል፡ ዘእኝበ
 ለ፡ ርኅሱ።፡ እኚዘ፡ ኣኔክር፡ ሰልጣኖ፡ ነመ፡ ያድሃኝ፡ እመ፡ ያቀው
 ሞ፡ ያደኖ፡ እመ፡ ያደለው፡ መኝበር፡ ለኲኝኖ።፡ እመ፡ ያለብስ፡ ፀአድ
 ዒደ፡ ለዘተአሞኖ።፡ ወአኝትሙሂ፡ ካህኖት፡ ወድያቆኖት።፡ እለ፡ ትሴ
 ብሑ፡ በመዝሙረ፡ ደዊት በዛቲ፡ መ፡ ካኝ፡ ቅድስት።፡ ዝክረኝ፡ ወ[ገ]
 ረ፡ በኲሉ፡ ጸሎት፡ ወሰኦለት፡ በጊዜ፡ ሰጣኝ፡ ወመሠዋዕት።፡ ነመ፡ እ
 [ክ]ሀል፡ አምሰሎ።፡ አምሰለተ፡ ፍደ፡ [እ] ምኲኝ፡ ገርመት።፡ ወለእመ
 ሶ፡ ዘሃደ፡ ወዘተዓገሎ፡ ለዝኝቱ፡ ወኝጌል።፡ ይኲኝ፡ ቅውመ፡ ወርጐመ፡ በ
 ቅድመ፡ አብ፡ ወወልድ፡ ወመኋሊስ፡ ቅዱስ።፡ በዝ፡ ዓለሞ፡ ወበዓለሞ፡
 ዘይመጽእ፡ ለዓለመ፡ ዓለሞ፡ አሜኝ፡ ወአሜኝ።፡=፡

It may be literally translated thus :

“ Praise to the Father and to the Son and to the Holy Ghost. I Saifa Arād, King, Son of Amda Zion, King, by my name of royalty called Constantine, have given this Sacred Gospel to the House of the Apostles, which is on Mount Koskam: worshipping in humility of spirit, in the place wherein the Lord of flesh and spirit was concealed with his Mother, the pure Virgin without stain³; adoring His power, that He may save me, when He shall array His judgment, when He shall prepare His throne for His decreeing justice, when He shall clothe in white garments him that has believed on Him. And ye also, Priests and Deacons, who sing praises with the Psalms of David in this sacred place, remember me continually in every prayer and petition in the time of incense and of oblation, that I may be able to escape from the day of

(2) This name is written elsewhere, as in the extract immediately following, **ቀሥቋሞ፡** Koskam.

(3) Respecting the concealment of Christ and the Virgin Mary at Koskam, it may be observed, that in the Ethiopic calendar, we find the 2d November signalized by the **ጊዮተ፡ ክርስቶስ፡ እምሕሰ፡ ለቀሥቋሞ።፡** “ The flight of Christ from Mehsa to Koskam :” and Ludolf observes, that, in this latter place, the Holy Family were reported to have made a long stay during their retirement in Egypt: and a monastery was built on the spot afterwards, in commemoration of it. Probably this in Abyssinia derived its name from thence. It is frequently mentioned by Bruce.

retribution, from the terrible judgment. And if any one take away and forcibly carry off this Gospel, let him be removed, and let him be accursed before the Father, and the Son, and the Holy Ghost, both in this world and in the world to come, for ever and ever. Amen and Amen."

Next follows in a different hand-writing:

በስመ፡ሰሉስ፡፡ ቅዱስ፡፡ ጳጳሳ፡፡ ድቂቅኑበስ፡፡ በቅስቃሴ፡፡ ሐበር፡፡ [፱¹] ቅስቃሴ፡፡ ወደደቀኑ፡፡ ወመኝሱ፡፡ ፳፱፡፡ አመት፡፡ መኖር፡፡ [ሲመኝ፡፡²] ኦረደስ፡፡ መቀርስ³፡፡ በሰላም፡፡ ኦግዚአብሔር፡፡ አሙኝ፡፡

"In the name of the Holy Trinity, We, Sons of Abyssinia, have conjointly written this in Koskam, being 30 presbyters, deacons and monks, in the 69th year of Grace: Macarius being our Superior, in the peace of God. Amen."

As to the date of this document, "the 69th Year of Mercy, or Grace," it must be observed, that the Ethiopic era of chronological computation, is not very definitely fixed. In the "*Computus Ecclesiæ Æthiopicæ*" in Ludolf's Commentary on his Ethiopic History, three different dates are given by the compiler to indicate the year in which it was written. The two first are large numbers, 7107 and 6650, and are computed from the Creation; a third is added, 207, of which Ludolf is unable to give any account. Now this third appears to be on the same system of reckoning as that in question; and the same I have found to be adopted also in every MS. that I examined, wherever any date was assigned. If the number 267 represents the year 1607 of the common Christian era, as Ludolf says it does (Comm. p. 385), 69 will then answer to 1409.

(1) The numerals indicating the number of persons, are partly obliterated; one of them, the first, is that which stands for 30.

(2) The word ሲመኝ: I do not understand.

(3) ኦረደስ: seems from the context, in this and other places, to mean "the Head or Superior of the Convent:" perhaps it is a corruption from the Arabic *الرئيس* (See Ludolf Comm. p. 253.)

But according to the date at the end of the printed Ethiopic Testament, the year 200 of the Abyssinians represents 1548 of our era; according to which computation, 69 would answer to A.D. 1417, instead of 1409. This agrees with Bruce's account, who states, in his Abyssinian History (Travels, Vol. II. p. 62), that the commencement of the era dates from 1348; and consequently the year 200 answers to 1548, and 69 to 1417.

Now Saif Arâd, who is stated above to have presented this MS. to the Monastery, reigned, according to Bruce, from 1342 to 1370; and this clause, in which the date occurs, was certainly written after the former, or deed of presentation, and possibly at as long an interval as forty or fifty years; which supposition would make the computations agree.

A few lines follow, difficult to decipher, but apparently denouncing punishment upon any one who should carry away the book; and on the next page the work itself begins. It is introduced by the Epistle of Eusebius to Cyprian, and his Tables of the Harmony of the Gospels. This occupies ten pages, each ornamented with a painted border, of different colours, in the margin. A title-page, which comes next, bears the inscription **ኑባረ፡ ዐርዐት፡ ዛንብሩ፡ ለርባዕቱ፡ ወንጌላት፡** which seems to apply rather to the introductory piece that immediately follows, than to the whole volume. It is not very easy to translate these words literally; but from the subject of the piece just mentioned, they appear to signify generally "An Account of the Plan of the Composition (or, of the Harmony) of the Four Gospels." The first word is written **ኑባረ፡** but as I have not found that any such word exists in the language, and **ኑባረ፡** seem so exactly to suit the sense of the passage, I have made the alteration.

This page is ornamented with two figures of birds, with the title **ሰን፡ ባሕር፡** "Sea-Ostrich;" and two of beasts, marked **ባቡላ፡** the meaning of which term is not obvious. Ludolf gives, in his Lexicon, only **ባቢል፡** which he describes as the name given to a fabulous kind of *birds*.

Passing over some rude figures, which occupy the three next pages, we find, before the commencement of St. Matthew, the same introduction which is prefixed to the New Testament printed at Rome, and which has just been referred to above.

It is written in the same hand-writing as the Gospels themselves,

and in the same form, two columns on each page. We proceed to give a copy of it. It will be seen that there are many variations between the text of this piece as here exhibited, and that of the printed edition; but they are of little consequence. A few of them will be found noted below.

ገጸቆ:ሠርዐት:በእንተ:ኃብረተ:ቃላት:ዘአርባዕቱ:ወንጌላት::እን
ዘ:ይተሉ:ርድሕተ:ክልሕቱ:ባሕቲቶሙ:ጸሐፊ:እንከ:ወንጌላ:እ
ሞሐዋርያት:ወክልሕቱ:እሞትሉሆሙ::አንደ:ዘጳውሎስ:ወአሐ
ደ:ዘጳጥርስ:ወዘጳጥርስ:ረድአ:ዚአሁ:ሞስለ:ዋሐንስ:ወማቴዎ
ስ::=::

ጸሐፊ:እንከ:ወንጌላተ:እንከ:ኢየሱሠ:ክብረ:ለርእሱሙ:አላ:
በከሙ:ይትፈቀድ::ወንጌላስ:አሐደሂ:አሐደሂ:ሶበ:ተጽሕፈ:እ
ሞአከለ:ወዋእክልሂ::ደኡሙ:አርባዕቱ:ኃብረ:እለ:ጸሐፊ:ኮኔ:
እንከ:ኢይትራ-አዩ:ወአኮ:በአንደ:መካን:[ዕለ]ዎሙ:ዘጸሐፊ:ወ
ኢሂ:ተማከረ:ለኣኃበር:ቃላት:ወአለሶ:ኃሠሠ:ማእከሉሙ:ደኡ
ሙ:ከሙ:ዘበአንደ:አፋ:ኃበሱ:ዕረዋ:ሱብሓተ:ወርኦየተ:ዘበአ
ማን:ዝንቱ:ኮን:ወሶበ:አኮ:ከመዝ:ጸላሕ:ወኢመኔሂ:እመኢአሞን:
ወአኮ:ድንቀተ:ዘኮን:ዘመጠንዝ:ኣኃበር:ቃላት::ወእሞኸሉ:ሐ
ሜት:ወሕዝበት:ጸላሕ:አድኝት¹:ወፈደረደ:ዋክብሮሙ:ሶበ
እ:በብረህ:በእንተ:ዘጸሐፊ:ወጽሕፈቱስ:ከመዝ:ወኡቱ:እስሙ:
አሞላክ:ሶበአ:ኮን:ወበእንተ:ትእሞርተት:ወመንክራት:ዘገብረ:
በእንተ:ዘተሰቅለ:ወበእንተ:ዘተቀብረ:ወበእንተ:ተንሠሕሁ:ወበ
እንተ:ዕርገቱ:ወበእንተ:ሞጽአቱ:እስሙ:ሀለወ:ደኡኝን:ወዘከሙ:
ወሀበ:መድኝተ:በሞጽዋት:ወዘከሙ:ይበ:ኢየሞጽእኩ:ካልአ
ተ:ሠርዐተ:ዘየትቃወማ:ለብልይት:ሕገ:እስሙ:ወልድ:ባሕቲቱ:
ፋቆር:ወብሐተ:ልደት:ዘከመዝ:ወበእንተዝ:ዘመጠንዝ:ኮን:ኃብ
ረተ:ቃላት::ወሉቃስ:ዝልፈተ:አርአዎ:ከሙ:ንትመሀር:ንገረ:ርት
ዕ:ጽንዐተ²::ወዋሐንስ:ኣህደአ:ወክሐ:እንከ:ይብል:እሞላዕሉ:
ወእሞንበ:አቡሁ:ወረደ:እንከ:ክርስቶስሃ:ዋንወሶሙ³::ወእሞካ
ልኣሂሁ:ወኡቱ:ኣኝን:ወማቴዎስኔ:ዘእሞኢይሁድ:ኣእመን::ወማር

Variations in the printed Edition.

¹ አድኝት:

² ንገረ:ጽኑዓተ:

³ ይሐወሶሙ:

ቆሰኒ፡ኦገዝ፡ሀለው፡ውስተ፡ጉብጽ፡አስተብቀው፡አርድኦት፡ዚኣ
 ሁ፡ከመ፡ይገበር፡ከመዝ፡፡ወሉቃስ፡ካህበ፡በሐዲስ፡ተናገረ፡ወኦስ
 ከ፡አደሞ፡አልሀለ፡፡ወአኮ፡በአሐቲሚኦዝኝት፡ጽሐፊሙ፡ዘ[ደ]ፈ
 ኑ፡አላ፡በኹሉ፡ሞድር፡ወበኹሉ፡ባሕር፡ሰ[]ቱ፡፡ከመዓተ፡ለኹ
 ሉ፡ሰብኦ፡ኦገዝ፡መቃ[]ተ⁵፡ሀለው፡ይትነበብ፡ዝኝቱ፡ኦስከ፡ዮሞ፡፡
 ወአልሶ፡ዘኣህተፈ⁶፡ኦሞዘጽሑፍ፡ወኢለመኣሂ፡ኦገዝ፡ታረተህ፡ኣይ
 ለ፡አሞለክ፡ከሃሊተ፡ኹሉ፡ወፈድዳዲ፡ኦሞኹሉ፡፡ወሶቤ፡ኢኮ፡፡
 ከመዝ፡ኦፊ፡መጸበሓዊ፡ወመገሉብ፡ኦሞጠበብ፡ከመዝ፡ወኢኮ፡፡
 በሐልሞ፡ወበሞትሃት፡ዘኮኝዝ፡ለኦለ፡በዋወሃት፡ወበሃይሚኖት፡ዋ
 ኝብብወ፡ወዋአሞኡ፡ወአኮ፡በሐይወቶሙ፡ከመ፡ዓዲ⁷፡መዊቶሙሂ፡
 አኮ፡ለህስራ፡ወለክልኤ፡ሱብኦ፡ወኢለሞኦት፡አላ፡ለኣህጉር፡ወለኦ
 ሕዛብ፡ወለሕዝብ፡ወለሞድር፡ወለባሕር፡ወለኦላዲስ⁸፡ወለኹሉ፡
 ዓለሞ፡አኦመኡ፡በዛሕኝ፡ዘኦገዚኦ፡ኢዋሱስ፡ክርስቶስ፡መርሶ⁹፡አ
 ብኡ፡መጥወ፡በኦኝተ፡ኅብረተ፡ቃላት፡ዘቆደሳኝ፡አርካህቱ፡ወኝገለ
 ት፡ተፈጽመ፡፡፡

I have attempted to give a translation of this piece, though some passages in it are of dubious import. A few notes are subjoined, referred to by figures, and the doubtful passages are indicated by inverted commas.

“A representation of the plan of the Harmony¹ of the Four Gospels.² Now two only of the Apostles wrote Gospels, and two of their followers;³ one of Paul, and the other of Peter; and he who followed Peter ‘made use of the assistance of John and Matthew.’

“They wrote the Gospels then not seeking glory to themselves, but according to what truth required. Now if one Gospel only had been written, it would have sufficed, ‘and does suffice’; but those who wrote them composed four: and they did not see each other, and were not in one place when they wrote, and there was no consultation between them: yet they spoke as with one mouth ‘the same glorious things, and what they had seen in truth.’ And no enemy or unbeliever could have done like this, that there should have been no discrepancy in so great

Variations in the printed Edition.

⁴ ሰፍኙ፡

⁶ ዘአሀቆፈ፡

⁸ ወለኦላዲስ፡ወለ፡ጸር፡

⁵ መቃርኝት፡

⁷ ከመዓዲ፡

⁹ መርሶ፡

a collection of writings. This saves them from all calumny or suspicion of the enemy. And enlightened men esteem them much for what they have written; and its contents are of this kind: That God became man; and concerning the signs and wonders that He did; and how He was crucified, and how He was buried; and concerning His resurrection and ascension; and concerning His coming, that He must be the Judge; and how He gave salvation in mercy; and how He said, ‘I have not brought another dispensation, to oppose the old law; how He alone was the only-begotten and beloved Son. In this way, and concerning these things, it is that so great a collection of writings has been composed. And Luke has shewn us ‘a correct account,’ that we may be instructed in the confirmation of the truth of the word. And John has settled all controversy, saying, He descended from above and from His Father, ‘while he shewed to them the walk of Christ.’ And he has also spoken more at length than the others. And Matthew ‘has instructed in the faith those who were of the Jews.’ And Mark also, when he was in Egypt, his disciples besought him that he would do thus. And Luke again has ‘given the relation afresh,’⁴ and carried it up to Adam. And it was not in a corner that they hid their writings, but they spread their report in every land and every sea, to all mankind, as proclaiming it with a trumpet; for it was necessary that this should be read even to this day. And there is no cause of stumbling, not to any man, in what is written; since the might of God, that is all-powerful and far above all, has directed it aright. And if it were not so, how could publicans and fishermen have had such wisdom? And these things are not a dream or vain shadow to those who with humility and faith read them and believe: nor are they profitable to them in their life only, but moreover also in their death. And they are not designed for two men, or ten, or a hundred, but for cities and nations, and peoples,⁵ and earth and sea, and for the Greeks,⁶ and for the whole world. ‘They have conducted those who believe into the haven of peace and of our Lord Jesus Christ.’

“What concerns the harmony of the Four Holy Gospels is ended.”

NOTES.

¹ ὁμόφωνος: $\Phi\Lambda\tau$: Ludolf renders ‘Concordantiæ.’

² **ኢኃዘ፡ይተሉ፡ረድሕተ፡** “while he followed help.” Of this I have been unable to assign any satisfactory explanation. Is it possible that **ረድሕተ፡** should mean, *status τὸν ረድሕ፡*, *munus discipuli*, q. d. *discipulatus*? Or is it to be taken in its usual sense of *help*, **ኢገዢሕብሔር፡** being understood, as intimating that the Gospels were written by *divine assistance*?

³ **ኢሞትሉሆሙ፡** is of a form not found in Ludolf under the root **ተለወ፡፡ ኢሞትሉሆሙ፡** would either mean “*in their order*,” or “*after them*,” but the construction of what follows, **ኢጊዢ፡ ዘጸዋሉስ፡** seems to require that a substantive should be understood in this word, and perhaps some different form for **ተለዋ፡** *Sectator*, may be intended.

⁴ **በሐዲስ፡** is rendered, “*afresh*,” it may also mean, “*in the New Testament*,” for which the adjective **ሐዲስ፡** is used absolutely. (Ludolf. Lex. in voc.)

⁵ **ወለሕዝብ፡** This should perhaps be written **ወለሕዝብ፡** and then the distinction between the two plurals **ኢሕዝብ፡** and **ሕዝብ፡** would be observed; the former meaning “*ἔθνη*, *Ethnici*, *infideles*,” the latter, *λαοὶ*, *populi*. (Lud. in voc. **ሕዝብ፡**)

⁶ It will be observed, that in the printed copy, after the corrupt word **ኢለዲስ፡** (Ἑλλάδος) *Greece*, is inserted **ወለ፡ጸር፡፡** Whether this be a repetition of the same thing, **ጸር፡** being put for **ጸርኡ፡** which is the usual term for *Greece*, or some other country or nation be intended, I will not undertake to determine.

The text is here represented as it stands, without emendation, and may be a specimen of the degree of confusion and indistinctness that prevails in some of these Ethiopic documents. The title is rather obscurely expressed, and leaves some doubts as to what is the professed subject of the disquisition. Ludolf considers **ሠርዐት፡** to mean the *Tables of Harmony*, and calls this whole piece the *Preface* to them. It is indeed placed before them in the printed edition, but in this MS. it is quite disjoined from them, and seems rather to be a general introduction to the Gospels. **ሠርዐት፡** may then mean merely, “the order or plan

adopted," without particular reference to the construction of those tables. In either case, the rendering given above expresses generally the sense.

At the end of St. John we have an account of the number of sections contained in the whole Four Gospels, in the style of a Masoretic note.

ወኮ፡ኩሉ፡ድሙር፡ቃሎሙ¹፡ለአርባዕቱ፡ወንጌላት፡ን፡፯፡፯፡፡ ወኮ
ሙ፡ተኸሞራ፡ፎልቋ፡ቃላቲሆሙ፡ለአርባዕቱ፡ወንጌል፡፳፭፭፡ለክ
ሙ፡፡=፡፡

በጸጋሁ፡ለእገዚአብሔር፡ተፈጽመ፡ወንጌል፡በዝሆ፡አርባዕቱ፡አርኽ
ስተ፡ነገር፡ለአርባዕቱ፡ወንጌል፡፡=፡፡ ፪፻፲፯፡፡

ኩሉ፡ቃላቲሆ፡ለወንጌል፡ጽጅቅ፡ወኸሞርኤሱ፡ኦስኮ፡ተፈጽሞቱ፡
ለሊሁ፡ወልድ፡ተነገሪ²፡፡=፡፡

ለዘአጽሐፋሂ፡ወለዘጸሐፋሂ፡ሕቡረ፡ደሞሕሮሙ፡እገዚአብሔር፡
በመንገዡ፡ሰማዖት፡አሚን፡፡ ወለኦመሶ፡ዘወሰኑ፡ወዘአንተጉ፡ወ
ዘንጸልኩ፡ሰረዩ፡ወባርኩኒ፡ለዓለሙ፡ዓለሞ፡አሚን፡፡=፡፡

"Now the sum of all the clauses of the Four Gospels is 9700: and that ye may know the number of the clauses of the Four Gospels, we have written it for you.

"By the grace of the Lord, here are ended the Four Gospels. The sections of the Four Gospels are 217.

"All the clauses of the Holy Gospel, even from its beginning to its end, namely, the writing of St. John, are completed.

(1) The word ቃል፡ which is rendered above, "*a clause*," is explained by Ludolf, "*Versus seu sectiuncula*." From the large number here mentioned, it seems almost to mean "*lines*." By reckoning up the numbers given at the end of each Gospel, in the printed edition, we find the total 9207; there is therefore some variation, which, if *lines* are reckoned, is easily accounted for.

(2) ወልድ፡ተነገሪ፡ seems to have reference to St. John, who is in other places called ተነገሪ፡ በመለኮት፡ "*The Discourser upon the Divinity (of Christ)*," probably from his Greek appellation ὁ Θεολόγος. What ወልድ፡ means is not clear: one might conjecture that it were used for "*the Work*," "*the Production*;" but then it should be ወልድ፡ "*The work of John*." In this way, however, I have rendered it.

“Upon him who caused this to be written, and upon him who wrote it, upon both of them may the Lord have mercy in the Kingdom of Heaven. Amen.—And if there be any thing that I have added or omitted, or inverted, pardon it, and bless me, for ever and ever. Amen.”

Next follows a form of imprecation against any one who should dare to carry away, or by any means remove this Book from the possession of its owners, the Fraternity at Koskam. It is of the same sort as that mentioned in the beginning of the MS., but expressed in yet stronger terms. The conclusion of it is as follows:

. . . . ለደኅኑን፡ክፋሉ፡ሞስለ፡ይሁዲ፡አስቆርተዋ፡ተሕተ፡ገሃደሞ፡
አሚኝ፡፡ ዛይኝይደ፡ዛኝተ፡ወይሎቱ፡፡ ወዛኝቱ፡፡ ጽኝኝ፡፡ ዘተገብረ፡፡ በ
፲፱፡፡ ዓመተ፡ሞሐረት፡በመዋዕለ፡ቶማስ፡ኧረይስ፡ወሞሐረቱ፡ት
ኅን፡ላዕሊኝ፡አሚኝ፡፡ በመንገዡ፡ደዋት፡ወልደ፡ደዋት፡ወሊቀ፡፡ ጳ
ጳስ፡፡ ዮሐንስ፡፡

“Let his portion be with Judas Iscariot in the lowest hell. Amen. He that shall take away this book, wo to him! And this solemn vow was made in the 84th year of mercy, in the days of our Superior¹ Thomas; and may his mercy be upon us. Amen.—In the reign of David, son of David; John being our Metropolitan.”

We are here carried forward to the 84th year of the Ethiopic era, 15 years later than the date of the inscription in the beginning of the MS., i.e. to A.D. 1432. A king of the name here mentioned, David, is inserted in the Catalogue of Ludolf, next but one after Saifa Arâd; and in Bruce's work, Zara Jacob, who reigned from 1434 to 1468, is said to have been “son of David.”

The above pieces are followed by a document which appears to contain some of the laws or constitutions of the Monastery of Koskam.

በስመ፡ሦሉስ፡ቆይስ፡ተጽሕፈት፡ዛቲ፡መጽሐፍ፡በ፲፱መተ፡ሞሐ
ረት፡፡ ንቢረኝ፡ወሚረኝ፡ወራዕኝ፡፡ ለሚኝበረ፡፡ ቊስቋሞ፡፡ በረይስ፡፡ ተሰ

(1) ኧረይስ፡ denotes, as before, the Superior of the Monastery, not the political chief, or prime minister, called the Ras. [ራስ.] This is evident from the extract next adduced.

ብከ: መደሃኝ: ወቀስ: ገበዝ: ቶማስ: ወመ[ጋ]ቢ: ፈቂጦር: ወኖልቆ
 ሙ: ለእመኝቱ: ቅዱሳን: ፴፬፱: ወኮሎሙ: ዕረዳ: ክደኖሙ: ወዕረ
 ደ: ሲሳዖሙ: ወሠርዑ: ወአውገዙ: ሎሙ: እለ: ደመጽኦ: እምደሃረ
 ነ: ከመ: ይኹኑ: ከመኝ: ወለእመ: ሊተክህሎሙ: ይንበሩ: ፲ዕለተ: ወይ
 ሖሩ: ንበ: ዘፈቀዱ: ካዕበ: ሠራዕኝ: እመሂ: ዘዓደወ: በእደዊሁ: ይ
 ኹኝ: ንስሐ: ፶፯-ብጣቤ: አው: በቃሉ: ፴፯-ብጣቤ: ወአይብልዑ: በ
 ባሕቲቶሙ: ዘእንበለ: በማኅበር: ዘእንበለ: ለሕመማኝ: ለባሕቲቶ
 ሙ: ያበይኑ: ወተፈጸመት: [ስ]ራዓተ: ማኅበር: ወእገዚአብሔር: ይ
 ባርክ: ማኅበርኝ: አመኝ: አመኝ: ለይኹኝ:

በስመ: ሦሉስ: ቅዱስ: መላኬ: ሦጋ: ወኔፋስ: ጸሐፍኖ: ለዛቲ: መጽ
 ሐፍ: ለይብረ: ቊስቋሞ: ካህናት: ወደደቆናት: ወመክሶት: በረደስ:
 ዘርእ: ጽዮን: በመጋቤ: []ሀቢረኝ: ወሠሚረኝ: ኩልኝ: ማኅበር: ቅ
 ዱሳን: ከመ: አይገበሩ: [ጋ]ዕዘ: [ወላኪ:] ውስተ: ዝኝቱ: መካኝ::
 ወለእመሶ: ዘአሕሠመ: ላዕለ: አኃው: እመሂ: በቃል: አው: ዘተሀደ
 ወ: በዕደሁ: ያህብወ: ንስሐ: ፴ዕለተ: ዘእንበለ: ሀርብ: ወረቡዕ:: እ
 መ: ኮን: በሀቢይ: ገ[ብር]: ዘአሕሠመ: ላዕለ: እኃሁ: ወአይብልዕ: እ
 ንቆቆኖ: ወአዓሠ: ወአይስተይ: ሀሊበ: ወወይኝ: ሞስለ: ሞአት: ሰጊ
 ድ: ለለ: ዕለቱ: ወለእመ: ኮን: በኃዕስ: ገብር: ዘአሕሠመ: ላዕለ: እ
 ኃሁ: ያህብወ: ፳ዕለት: ወመብልዕ: ወመስቲስ: በከመ: ቀደሚ:: =:: ወ
 ደገመ: ሠራዕኝ: ለማኅበር: ቅዱሳን: ለእመ: አኃሠመ: ረደስ: ላዕለ:

(1) A name of the same form as ተሱበከ: መደሃኝ: is found in another part of the MS., viz. ተጠሞቆ: መደሃኝ:

(2) ቀስ: ገበዝ: “the chief Presbyter,” seems to be an Amharic appellation. It is inserted as such by Ludolf in his Lexicon of that language. Elsewhere, in this MS. it is written ቀሲስ: ገበዝ: more in the Ethiopic form.

(3) The name of the መጋቢ: is obliterated. This title I have rendered ‘Steward,’ though it may perhaps mean the *Vicegerent* or *Deputy* of the Superior.

(4) The fifty days’ fast is to be observed, *not including* the fourth and sixth days of the week, which were fasts in course, and always observed as such. This seems to be the meaning of ዘእንበለ: for it can hardly signify “*except*,” in the sense that the penance was on those days to be dispensed with. In something of the same way, though the instance is not strictly analogous, the duration of Lent is protracted in Abyssinia, by omitting in the computation all the festivals that occur during its continuance. (Lud. Comm. p. 388.)

ቅዱሳን: ሆብወ: ዘኃተ: ዘጸሐፍኒ: ንሰሐ :: = :: ወለእመ : ልሕወመ :
 ቅዱሳን: ላዕለ: ረይስ: በከመ: ጸሐፍኒ: ሆብወመ: ንሰሐ :: = ::

“ In the name of the Holy Trinity, this writing was written, in the 10th year of grace. We have decreed this with common consent for the Fraternity of Koskam: Tasabka Madchen being Superior, and Thomas Chief Presbyter, and Victor Steward; and the number of Holy Men 39; and the clothing of all, and the food of all is alike. And they enacted, on pain of excommunication, that those who come after us should be as we are; and if it is not possible for them, let them remain ten days, and then depart whithersoever they will. Again, we have enacted, if any one use violence with his hands, let his penance be fifty stripes, or, if in words, thirty stripes. And let them not eat alone, but in the common assembly: except the sick; let these be separated and be alone. The Statutes of the Fraternity are ended, and may the Lord bless our Fraternity. Amen, Amen; So be it.

“ In the name of the Holy Trinity, Lord of flesh and spirit, We, Priests, Deacons, and Monks, have written this writing for the Mountain of Koskam; Zara Sion being our Superior, ——— Steward; by the common consent of our whole Fraternity of Holy Men, that they should not make quarrel or dispute in this place. And if there be any one that has transgressed against his brethren, whether it be by word, or that he has used violence with his hand, let them give him penance forty days, not including the fourth and sixth days of each week. If it be by a great offence that he has transgressed against his brother, let him not eat an egg or fish, and let him not drink milk or wine, together with offering a hundred prayers every day. And if it be by a small offence that he hath transgressed against his brother, let them give him twenty days, and food and drink as in the former case. And again, we have enacted for the Fraternity of Holy Men: If the Superior transgress against the Holy Men, let them appoint him this penance that we have written; and if the Holy Men transgress against the Superior, let him appoint them penance according to what we have written.”

The remainder of these documents has been lost from the MS. The early date assigned is remarkable, “ the 10th year of mercy.” Whether

this piece were written before that which precedes it, or only copied from some more ancient document, and inserted here, is not certain. Probably the latter was the case.

In the last page of the MS. we find the following note, of which the subject is not very obvious. I have endeavoured to give a translation.

በስመ:ሠሉስ: ቅዱስ: መላኬ: ሦጋ: ወገዱስ: ተጽሕፈት: ዛቲ: መጽ
ሐፍ: ወሀሎ: ሕሐዱ: ቤት: በመንገሉ: ሞሠራቅ: ኧሞ፤ ቤተ: ክርስ
ትያን: ዘሐፈጽ: ዘካርያስ: ወብሕሲቱሂ: ስሚ: ሞላሕ: ወዘሞኅቢ: ወ
ልዱ: ዮሐንስ: ወሚካኤል: ወሐሰበላ: ይኹኖሙ: ለዓለሞ: ለወሉደ
ሙ: ወለወሉደ: ወሉደሙ: ወበረደስ: በኪሞስ: ወበረደስ: ዘርሕ: ጽ
ዮን: ወዘኔደሙ: ወዘተሕገሎሙ: ወደኹን: ወጉዝ: በሕፈ: ሕብ: ወወ
ልዱ: ወመንፈስ: ቅዱስ: አሚን: ፱፬፻፵፱: ሞሕረት: ተጽሕፈ: ዝን
ቱ: መጽሐፍ ::

“ In the name of the Holy Trinity, Lord of flesh and spirit, this writing was written. There is a certain house to the eastward of the Church, which was built by Zacharias and his wife, by name Melah, and his eldest son John, and Michael, and Hasabalâ. May it be unto them for ever, to their children, and to their children's children. Before (or in the time of) the Superior Pachymius and the Superior Zara-Sion. Whoever shall remove or forcibly dispossess them, let him be accursed before the Father and the Son and the Holy Ghost. Amen. In the 51st year of grace this writing was written.”

This seems to be a deed, asserting the title of some individual to the possession in perpetuity of a particular house. I once supposed, from the connection of the names John and Zacharias, that John the Baptist might be intended, and that Zacharias, his father, was accounted by tradition the builder, not of the house, but of the Church designated; but then his wife was Elizabeth, not Melah, and it is difficult to make any thing of the names Michael and Hasabalâ. It therefore seems necessary to conclude, that this Zacharias was the builder of the house in question, and that the other names belong to the members of his family. It might be understood that ስሚ: means not the name of his

wife, but the name of the house; and so the whole passage might be rendered differently. But this is not very probable; and as the subject is not of much importance, I forbear to enlarge.

Besides these extraneous additions at the beginning and end of the volume, some are found in other parts of it, of a similar nature. To each Gospel is prefixed a rude portrait of the Evangelist who composed it, together with a table of the sections which it contains; and the vacant spaces left in these parts, of half a page or more in extent, are occupied by pieces of various import.

Of these, some commemorate presents made to the Monastery; as the following:

በስሙ : ሦሉስ : ቅዱስ : መላኬ : ሦጋ : ወደፋስ : ስምሁ : አበዊ : ወአ
 ኃዊ : ዘወሀበ : ጳውሎስ : አሐቲ : ለህም : ጸላም : ምስለ : ወልደ : ወአ
 ሐቲ : ቀደሐ : እጉለ : ሠቅዖ : ወሀበ : ለሐዋርያት : በመዋሰለ : ራይስ :
 አቡ : በርቲኖስ : ነመ : ይኹን : ለተዝኖሩ : ወደእዜ : ዘተውሀበ :
 ለሐዋርያት : ወአኝተሙሂ : ዝክርወ : ወኢትርስዕወ : ወተዝኖሩሂ : ገ
 ቢሩ : በበዓሉሙ : ለሐዋርያት ::

“ In the name of the Holy Trinity, Lord of flesh and spirit, hear ye our Fathers and our Brethren, that Paul hath given one black cow, with her calf, and one red heifer hath he given to the Apostles, in the days of the Superior, Abuna Bartinos, that it may be for a memorial of him. And now that it is given to the Apostles, do you also be mindful of him, and forget him not, but make commemoration of him on the Feast of the Apostles.”

The phrase “ given to the Apostles,” seems to mean, “ given in honour of the Apostles,” “ dedicated to them.” The word ሠቅዖ : in the third line, I do not understand.

Some of these documents contain laws and general resolutions of the Fraternity.

በስሙ : ስሉስ : ቅዱስ : ጳውሎስ : ይገባሩ : ተዝኖሮሙ : ለነጋድ-ዖን : አ
 መ : ፳ወ፱ : ለጥቅምት :: ሠረዕ : ሐቢረ : በመዋሰሉ : ለቲዎድርስ :
 ራይስ : ወእኝዘ : መገባ : ቶማስ : አውገዝ : ዘኝተ : ነመ : ኢ-ዮ-ብጥሉ :

አመሂ: በጽጉብ: ወአመሂ: በረኃብ:: ወአመሂ: በዘኮን: ነዊኖ :: አ.ፆ
 ብጥሉ:: አመሂ: ዘተሰይመ: ራይስ: አው: መገቢ:: አ.ፆብጥሉ: ዘኛተ:
 ወለአመ: አብጠሉ: ዘኛተ: ዘሠረዕኔ: ሐቢረኔ: ኅህኖት: ወድ.ፆቆኖት:
 ወመኔኅሳት:: ለአመ: አብጠልክመ:: ይፋለጥክመ: አገዚአብሔር:
 አማኔበረ: ነገድ.ፆን:: ወይረሲ: መሕደርክመ: ውስተ: ገሃኔመ:: ንበ:
 አ[ሳቱ]: ዘአይጠፋ: ወዕፄሁ: ዘአይኖሞ:: ወለዘአጽሐፊሂ: ለራ
 ይስ: ቲወድርስ:: ይጽሐፋ: ስሞ: አገዚአብሔር: ውስተ: መጽሐፈ:
 ኢይወት: ለዓለመ: ዓለሞ: አመኔ::=:

“ In the name of the Holy Trinity, We have written, Let them make commemoration of the Pilgrims on the 29th day of the month Tekemt, (26th October). We have decreed it with common consent, in the days of the Superior Theodore, Thomas being Steward; We determine, under pain of excommunication, that they shall not abrogate it; whether in time of plenty, or of famine, or under whatever circumstances, let them not abrogate it. And if any one be appointed Superior or Steward, let them not abrogate this. And if they shall abrogate this that we have decreed by common consent, Priests, Deacons, and Monks, if ye shall abrogate it, may the Lord separate you from the company of Pilgrims, and make your dwelling-place in hell, where the fire is not quenched and the worm sleepeth not. And as for him who caused this to be written, the Superior, Theodore, may the Lord write his name in the Book of Life, for ever and ever. Amen.”

We now proceed to the MS. No.19., which is written in columns and in the folio form, like that already described. It commences with the Epistle of Eusebius to Cyprian, which is followed by the same Proœmium as in the former instance, with the title በአኝተ: ሩብረተ: ቃላት: ዘወኃለላት::

At the end of the Gospels, we have the following inscription:

በአኩቴተ: አብ: ወወልድ: ወመኔሒስ: ቅዱስ: ተጽሐፈት: ዛቴ: ወኃ
 ጌለ: ሞኝገሠት: አኝተ: ትገር: ትሰብአቶ: ለአገዚአጳ: አ.ፆሱስ: ክርስ
 ቶስ: ወአኝሶስወቶ: ደብ: ሞድር: አኝዘ: ይገብር: ተአሞራተ: ወመኔክ
 ራተ: ሞቶ: ወተኝሠአቶ: ወዕርገቶ: ውስተ: ሰማያት: በመኅረ: ቅዱ

ከ: 2ወር2ስ: በሀር: ዝቄሌ: በመዋዕለ: ማቴዎስ: ወንጌላዊ: በ፱: ፱:
 ወ፱: ሀመተ: ምሕረት: ወእኝዘ: ክቡር: ሊቀ: ጳጳስኃ: አብ: ሀቢይ:
 አባ: ዮሐንስ: ወንጌላዊ: እስከደር: ዘተሰምዖ: በጸጋ: እግዚአብሔር:
 ር: ቆስጠንጢኖስ: ወተፋጸሚቱስ: በመዋዕለ: ማርቆስ: ወንጌላዊ:
 በ፱: ፱: ፱: አመተ: ምሕረት: በወርኃ: መስካረም: አመ: ሳድሱ: ለ
 መሀልት: ወአመ: ንሙሱ: ለሌሊት: ወስብሐት: ለእግዚአብሔር:
 ለዓለም: አሜን::=:

“ By the grace of the Father and of the Son and of the Holy Ghost, this Gospel of the Kingdom has been written; which relates the Incarnation of our Lord Jesus Christ, and His walking upon the earth, doing signs and wonders, His death and resurrection, and ascension into heaven. It was written in the Church of St. George in Harza-Wélé, in the days of the Evangelist Matthew³, in the 142d year of grace⁴; the Reverend Father Abba Johannes being our honoured Metropolitan, and our King being Alexander, who was named, by the grace of God, Constantine; and its completion was in the days of Mark the Evangelist, in the 143d year of grace, in the month of Maskaram (September), when it was the sixth day and fifth night⁵; and praise be unto the Lord for ever. Amen.”

(1) መካረ: ቅዱስ: 2ወር2ስ: rendered “ the Church of St. George,” may possibly be the name of the place where this was written. The native town or village of Ludolf’s Abyssinian, Gregory, was called መካረ: ዮሐንስ: “ The Church of the Trinity.”

(2) በሀር: ዝቄሌ: “ In Harza-Wélé.” I have represented the name of the place thus, from its being written so in other places where it occurs. There seems no traces of the Hebrew הר “ a mountain” being ever adopted in the Ethiopic dialect, else it might be supposed, from ሀር: being thus written separately, that it meant “ the Mountain of Wélé.”

(3) “ The days of the Evangelist Matthew, Mark, &c.” is a mode of indicating each year in a cycle of four. (Vid. Ludolf. *Comm.* p. 439; et *Lex. Æth.* in voc. ሞሀልት: rad. ሀሀል:)

(4) The date here given agrees, as in a former case, with Bruce. The year 142 would represent, according to the computations given above, either A. D. 1482 or 1490. And Iscander or Alexander reigned, according to Bruce, from 1478 to 1495, which period includes both of these dates.

(5) The only meaning that I can conjecture for the phrase “ sixth day and fifth night,” is, that it was finished in the night between the fifth and sixth days of the month.

Then follows an invocation of blessings upon him who ordered the book to be written :

ዘአጽሐፈ: ለዛቴ: መጽሐፈ: ሕይወት: አቡኃ: ተጠምቀ: መድኃኒ: ረይስ: በኢየሩሳሌም: ወልደ: አቡኃ: ቴዎድሮስ: ወሚቴወስ: ዘደብረ: ሐዋርያት: ነመ: ይኸኖ: ሞክሐ: በደብ: ሞድረ: ወመርሐ: በሰማያት: ይጽሐፍ: ሰሞ: በመንገዱ: ሰማያት: ውስተ: ክፍሊሆመ: ለ፱: እኚሰሳ: ሰብአ: ቤት: ወይበፍሎ: ድርገተ: ሞሰለ: ነቢያት: ወሐዋርያት: ወሞሰለ: ጳውቃኝ: ወሰማዕት: ወሞሰለ: ሦዩማኝ: ካህናት: ወሞሰለ: ፍጹማኝ: መኒሰሳት: ወደሰሞ: ቃለ: ማሳሌት: ዘሕፃናት: ወደብአ: ሀገረ: ብርሃተ: እኚተ: ትጸድል: እሞፀሒይ: ወወርሃ: ወክዋክብት: በእኚተ: ሦጋሁ: ወደመ: መጽሐፈ: ነፍሱ: ንጢአት: ለዓለመ: ዓለሚኝ: (sic) ወአሚኝ:

“He who caused this Book of Life to be written, Abba Tatamka-Madchen, Superior at Jerusalem, son of Abba Theodore, and Matthew of the Mount of the Apostles, that he might have honour upon earth and mercy in heaven: may Christ write his name in the kingdom of heaven, on the wings of the four beasts, and appoint his portion with the Prophets and Apostles, and with the just men and Martyrs, and with the ordained Priests and the perfected Monks; and may He make him hear the voice of the Song of the Children, and bring him into the City of Light, that shines more than the sun and moon and stars; for the sake of His flesh and His blood, that cleanseth from all sin, for ever and ever. Amen.”

This paragraph is involved in some confusion, from which I have been unable to extricate it. Two persons seem to be mentioned at the beginning, the Superior at Jerusalem and Matthew, yet the verbs and pronouns are in the singular number, as referring to one only.

(1) “The Mount of the Apostles” I understand to mean Koskam, which is called in the extract from the commencement of the MS. No. 18, ቤተ: ሐዋርያት: ዘደብረ: ቀስቋም: “The House of the Apostles on the Mountain of Koskam.”

(2) The words ሰብአ: ቤት: (literally, “Men of the household, domestic servants,”) are obscure. They may perhaps refer to the four beasts, considered as *in continual attendance round the Divine Throne*.

Perhaps Matthew was an ancestor of the Superior, father of Theodore, for instance. Then there is no nominative case to the verbs **ይጽሐፍ:** **ይከብሩ:** &c. though by the last clause it would seem that the Saviour was intended as the agent.

In the vacant pages at the beginning and end of the volume, are inserted various detached pieces, as in No. 18; but some are quite of a novel description, being inventories of goods and furniture. The persons writing them are frequently styled **ነጋዲዎች**: “Pilgrims,” which, joined to the circumstance of the “Superior at Jerusalem” being mentioned, appears to shew that this volume has belonged to the Convent of Abyssinians in that city, the members of which are generally pilgrims.

The following is a specimen of the inventories above mentioned :

በስሙ: ሦሉስ: ቅዱስ: ሕቡረ: ሀሊዌ: ዘኢይትሌሊይ: ጸሐፍኝ: ዘኝተ:
 ንዋዩ: ቤተ: መቅደስ: ዘሐርዘ: ዌላ: ተጋቢሓኝ: ነጥልኝ: ነጋዲዎች: እኚዘ:
 ረይስኝ: አባ: ዓፅቆ: ድንገል: ወቃይሞ: ሦሴፍ:: ወ፮: ቀኅወስት: ወ፱: ይ
 ያቀናት: ወክልሔቱ: ዓለሙ:: ፱ጸሐል: ዘብረር: ፫ፅዋህ: ዘብረር: ፯ህ
 ርፈ: መስቀል: ዘብረር: ፬ዘወርቅ: ፱መስቀል: ዘብረር: ፬ሚሳጠኝት:
 ዘብረር: ፫ጸሐል: ቅዛዝ: ፱ጽዋህ: ዘቢረሊ: ፮ዓወድ: ፫ዓቢይት: ወ
 ፱ኖኦስት: ፬መንጦላህ: ዘወርቅ: ፬መንጦላህት: ዘሐሪር: ፬ባርኖስ: ዘ
 ወርቅ: ፱ሞጣሕት: መክሞሊ: ዘወርቅ: ፱ቀሚስ: ክተኝ: ጸዓይ: ዘቦቱ:
 ብረር: ፫ቀሚስ: ወ፱ሞጣሕት: ዘሐሪር: ብሊይ: ፫ወ፯ስትር: ብሊይ:
 ፮ሐዲስ: ፱ሚሕፈድ: ዓቢይ: ዘዓወድ: ፱ኑሚሞ: ፮ተቅዋሞ: ፮ዓ
 ቢይት: ወ፫ኝኡሳኝ: ወኅህቦ: ፫ክሞሊ: ፱ቀሚስ: ዘወትር: ወ፱ዘኝገ:
 ሐጺኝ: ወ፬ድስት: ፱ጣዝኝ: ፬ኸርባ: ዘብርት: ፬ሞቀ፪: ፱ህብሪቅ:
 ዘብርት: ፱መደዋ: ህጣኝ: ዘብርት: ፮ብሳፑ::

“In the name of the Holy Trinity, conjoined in essence, inseparable. We, all the Pilgrims assembled, have written down these, the possessions of the Church of Harza-Wélé, Abba Atska-Denghel being our Superior, and Joseph his deputy, together with five presbyters, two deacons, and two laymen.—4 patines of silver; 3 cups of silver; 7 spoons¹ of silver, 1 of

(1) “**ህርፈ: መስቀል:** vocatur cochlear, cuius usus est in distributione vini benedicti in S. Cœna, Æthiopum more.” Ludolf. Lex. Æth. in voc. **ህርፍ:**

gold; 2 crosses of silver; 1 censer of silver; 3 plates for the flagons²; 2 cups of beryl; 5 dishes³, 3 large and 2 small; 1 curtain (embroidered) with gold; 1 curtain of silk; 1 cloak⁴ (embroidered) with gold; 2 complete robes⁵, (embroidered) with gold; 2 shirts of white linen, embroidered with silver; 3 skirts, and two robes, of old silk; 17 old veils (or coverings)⁶, 5 new; 2 large round vessels⁷; 2 caps⁸; 8 candlesticks, 5 large and 3 small. And again, 3 large clokes⁹; 2 shirts of twisted work¹⁰; 2 iron rods; 1¹¹; 2 frying-pans¹²; 1 cup (drinking vessel) of brass;

(2) **ፈዛዝ**: I have rendered "flagons," on the supposition that it may have some affinity with the Arabic **قازز** or **قازوة** *Vas potorium*, scil. *Amphora, Crater*. Golius. **قاز** is also explained in the same Lexicon to mean a particular kind of *silk*; and **قازاز** is "a vender of such silk."

(3) **ዑዋድ**: may possibly signify a round dish, as "orbis," is used in Latin.

(4) **ሳርኖስ**: Arab. **برنس** *Penula, Lacerna*.

(5) **መዝሞላ**: I do not find any root to which this can be referred, but the Arabic **كامل** *Integer, absolutus fuit*. I have, therefore, rendered it "complete." It might be connected with **ዘዐርፈ**: so as to mean "completely embroidered."

(6) **ስተር**: Arab. **ستر** *Tegumentum, pec. Velum, Cortina*. Golius.

(7) Being quite uncertain about the meaning of the word **ማሕፋድ**: I have translated it by the very general term "vessel." It commonly signifies in Ethiopic "a tower," but here seems rather connected with the Arabic **مقيد** or **مقيد** *Vas scypho simile quo mensuratur frumentum*. Golius.

(8) **ሱማሞ**: Under the Arabic root **كَمَّ** *operuit*, are two derivatives, which seem in some degree to suit the sense of this passage: **كَم**, Plur. **أكمام** *Manica indusii, vestis*; and **كَمَّة** *Pileus rotundus*. I have taken the latter.

(9) **ሸሞላ**: Arab. **شَمَلَة** *Vestimentum, pec. totum corpus involvens*. Gol. Heb. **שמלה**.

(10) **ዘዐተር**: From the Arabic **وتر** *Nervus, Chorda*. This may mean some sort of twine, woven or plaited together. Perhaps something of a shirt of mail.

(11) **ደስተ**: To this word I am unable to assign any probable meaning.

(12) **ጣዝኝ**: I have translated "frying-pans." We have the root **ፈፂ** *Frixit*, in Chaldee and Syriac; in Arabic **طاجن** *Sartago*. The substitution of **ዝ** for **ፈ** is not strictly analogical, but may be admitted on the same ground as that of **ዝ** for **ፈ**: and of **ፂ** for **ፈ**, which occur in several Amharic words, and can only be accounted for from the similarity of sound in these letters.

1 mortar; 2 ewers¹³ of brass; 2 censers of brass; 5 carpets (or mats)."

There are some commemorations of presents made to the Fraternity :-

በአኩቲተ፡አብ፡ወወልድ፡ወመኝሒስ፡ቅድስ፡ሦሉስ፡በገጽ፡ወህሩ
 ሆን፡በገገሠ፡ወሀብኩ፡አኝ፡ወልድ፡አባ፡ሳሙኤል፡ገደመ¹፡ወሀሊ፡
 አሞኝ፡ጽዮን፡ዘሀሎ፡በሮሚ፡ለኢስኪፋኖስ፡ቅድሚያ፡ሰማህት፡፩ጸ
 ሕል፡ዘብሩር፡ወ፩ጽዋህ፡ዘብሩር፡ለሙደዖ፡ሦጋሁ፡ወደሙ፡ለአዖ
 ሱስ፡ክርስቶስ፡።

" Praise to the Father and to the Son and to the Holy Spirit, three in person, and equal in power. I, son of Abba Samuel, servant of Amha Sion, who is at Rome, have given to Stephen² the first martyr, one patine of silver and a cup of silver, for receiving the body and blood of our Saviour Jesus Christ.

At the commencement of the volume are some records of sentences passed by the Fraternity upon offenders.

The following is a specimen :

ንሕኝ፡ክድዖን፡ኩልኝ፡ሐቢረኝ፡ወሰሚረኝ፡ጸሐፍኝ፡አመ፡፲ወ፳፡ለ
 ጥቅሞት፡፮ቀሳውስት፡ወዲዖቅኛት፡፪ወ፻ዓለመ፡ኢክሰ፡ረደስ፡አባ፡
 ዓጽቆ፡ድንገል፡ኢስመ፡ፀረሒ፡አባ፡ዮሴፍ፡ወልድ፡አቡኝ፡ኢወስጣቴ
 ወስ፡አመ፡፳ለጥቅሞት፡ላህለ፡ሊቆ፡ጳጳሳት፡አባ፡ዮሐንስ፡ወሒተ

(13) ህብረቅ፡ Arab. *كُأَبْرِيْقْ* *Gladius: item Pers. Gutturnium, et Epichysis, vas rostratum.*

Gol. The substitution of ሀ፡ for አ፡ is so general, that sometimes even the first person future of a verb is found in the MSS. written with a preformative ህ፡ instead of አ፡።

(1) How the word ገደመ፡ comes in here, I do not see. It may perhaps be connected with Samuel, and form part of the proper name. The order of the words will scarcely permit it to be taken with ወሀሊ፡ else ወሀሊ፡ገደመ፡ might be understood to mean "a labourer in the field:" though such a person would not have made, we may suppose, so valuable a present.

(2) The name of Stephen is here mentioned as the Saint in whose honour the gift was offered. Sometimes no such name is introduced, and it is simply, "I, N. have given to the Church of St. George, &c."

ሕፃ፡ላዕሊሁ፡ኅመ፡ደንበር፡አስቆጢሶ፡አሐደ፡ዓመተ፡ወ ፳፻፲፡
ጥብጣቤ፡ዘንተ፡ሠራዕ፡ቆኖኖሁ፡ወዘንተ፡ለእመ፡አፈፀመ፡አይገባ
እ፡ቤተ፡ነድድ፡ወአይተ፡ሞስሊህመ፡ወበእንተ፡ዝጸሐፍ፡
መጽሐፈ፡ገዛት፡ኅመ፡አይት[፪]ኅፍ፡ኅሉሙ፡ሐበሽ፡ወአሐረ
ተ፡፪፡ወአዝቀሶም፡ወአዘአደሩሳሊም³፡ወእመ፡ፈቀደ፡ተድምር፡
ሞስሊ፡አሐደሁ፡ፆሀብ፡፳፡ወርቅ፡ለአደሩሳሊም፡ወእመ፡ዓበፆ⁴፡ዘ
ንተ፡ደኅን፡በአፈ፡አብ፡ወወልድ፡ወመንፈስ፡ቅደስ፡ወበአፈ፡ቅ
ድስት፡ቤተ፡ክርስቲያን፡ጉባኤ፡እንተ፡ሐዋርያት፡ወዘደመሰሰ፡ዘእ
ንበለ፡ኅብረተ፡ነድድ፡ደኅን፡ለዓለመ፡ዓለም፡አሜን፡፡

“We, all the Pilgrims united together, have written this by common consent, on the 18th of the month Tekemt (15th October), five presbyters, and two deacons, and two laymen; Abba Atska Denghel being Superior.

“Whereas Abba Joseph, son of Abbuna Eustathius, hath spoken evil, on the 8th of the month Tekemt, against the Metropolitan, Abba Johannes, we have decreed against him, that he shall remain in penance one year, and receive ‘eight thousand stripes.’ This decree we have made respecting him; and if he does not accomplish this, let him not enter into the House of the Pilgrims, and let him not communicate with them. And for this cause we have written a writing of excommunication, that none of the Abyssinians may receive him, neither those of Harza-Wélé, nor of Koskam, nor of Jerusalem. And if he desires to be joined again to his brethren, let him give 20 pieces of gold to the [convent at] Jerusalem. And if he proudly resist this, let him be [accursed]⁵ by

(1) **አስቆጢሶ** (Gr. ἀσκήτης,) seems to mean usually, a hermit. Hence the sentence will be, that he is to live *separate* from his brethren, as it is expressed a little further on.

(2) The number of eight thousand stripes seems very large; but finding no other probable meaning of the word **፻፲፡** I am compelled to understand it as the Amharic **ሺህ፡** “a thousand.” Perhaps he was to receive a certain number every day throughout the year: 20 per diem, a moderate allowance.

(3) In order to make the passage intelligible, which gives the names of the places from which he is to be excluded, I read **ወአሐርዘ፡፪፡ወአዝቀሶም፡ወአዘአደሩሳሊም፡፡**

(4) The sense of “proudly resisting” has been given to **ዓበፆ፡** as the passage requires a transitive verb, **ዘንተ፡** being the accusative case.

(5) The word “accursed” seems omitted *per euphemismum*, in the original.

the mouth of the Father and of the Son and of the Holy Spirit, and by the mouth of the Holy Church. And whosoever shall erase this, except the Society of Pilgrims, let him be [accursed] for ever and ever. Amen."

My extracts and observations are now concluded. Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic literature, and to the people to whom that literature was once familiar,—to their present state of depression,¹ and the best means for recovering them from it,—they will indeed answer a valuable end. Cut off from intercourse with Christian nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone, an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads, but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.

(1) Reference to the works of Bruce and Salt is almost superfluous. The name of Salt should not be so briefly dismissed, but—"nostræ non laudis eget."

የጊታችን፡ የየሱስ፡ ክርስቶስ
 ከ፡ ቅዱስ፡ ወንጌል፡ ከግድ፡ ገጽ
 ው፡ ቅዱስ፡ ማቴዎስ፡ ምሪ
 ፍ፡ መጀመርያ፡ ገጽ፡ መጀመር
 መርያ፡ የየሱስ፡ ክርስቶስ፡ የል
 ጽቴ፡ መጽሐፍ፡ የጸዊት፡ ልጅ፡
 የአብርሃም፡ ልጅ፡ አብርሃም፡
 ይስሐቅ፡ ወለደ፡ ይስሐቅም፡
 ዕቆብን፡ ወለደ፡ ያህዌንም፡
 ወለደ፡ ይሁዳን፡ ወንጌምቹ
 ግም፡ ይሁዳም፡ ወለደ፡ ቀሬስ
 ን፡ ዛሬንም፡ ከተከማር፡ ቀሬ
 ከም፡ ወለደ፡ ኤስሮምን፡ ኤስ
 ሮምም፡ ወለደ፡ ክራምን፡ ክራ
 ምም፡ ወለደ፡ ከሚናዳን፡ ከ
 ሚናዳንም፡ ወለደ፡ ነክሶንን፡
 ነክሶንም፡ ወለደ፡ ሰልሙንን፡

APPENDIX,
CONTAINING
FOUR VERSIONS OF THE NINTH CHAPTER OF THE GOSPEL
ACCORDING TO ST. MARK
IN
Abyssinian Dialects:

1. ETHIOPIC; *the Text of the BIBLE SOCIETY'S MS. No. iv.*
 2. AMHARIC; *by* ABU RUMI.
 3. TIGRÉ
 4. AMHARIC
- } *in Roman Characters ; by* PEARCE.

*With parts of the two latter in the ETHIOPIC CHARACTER ; and a Grammatical Analysis of the
AMHARIC of* ABU RUMI.

The mark (†) prefixed to a word in Mr. Pearce's Translations, indicates that it is a repetition of that which precedes it; being either a synonymous term which may be substituted for the other, or merely a different orthography, expressing a different pronunciation of the same word. For Mr. Pearce observes, "The Abyssinians differ, in almost every province, in the Tigré Language, though they all understand each other." The same is doubtless the case with the Amharic also.

It will be observed, that I have deviated from my original plan, by adding a Specimen of Grammatical Analysis. It appeared, upon consideration, that something of this sort, though brief and imperfect, might yet be of utility, when combined with the aid afforded by Ludolf. I have been induced, from various reasons, to draw it up in Latin.

ETHIOPIIC VERSION.

ወይቤሎሙ፡ አሜኝ፡ ኡብላክሙ፡ ሀለው፡ ዝዞ፡ ይቆውሙ፡ ኡለአጥህ
 ሞዋ፡ ለሞት፡ ኡስከ፡ ይረኤይዋ፡ ለመንገሥተ፡ ኡገዚኡብሔር፡ ትመጽ
 ኡ፡ በኃይል፡፡ ወአሜ፡ ሰዲሶ፡ ህለት፡ ነሦኦሙ፡ ኡገዚኡ፡ ኢየሱስ፡ ለጴ
 ጥርስ፡ ወለዎህቅብ፡ ወለዎሐኝስ፡ ወአህረጎሙ፡ ይከረ፡ ነዋኝ፡ በባሐቲ
 ቶሙ፡ ወተወለጠ፡ ራኡዩ፡ በቅድሚያሁሙ፡ ወአልባሲሁኝ፡ በረቀ፡ ወጻህ
 ደው፡ ዘኢይክል፡ መሃፒል፡ ከመሃሁ፡ አጻህድዎቶ፡ በረድ፡፡ ወአስተርአ
 ደውሙ፡ ሙሴ፡ ወኢልዎስ፡ ኡኝዘ፡ ይትናገሩ፡ ሞሰለ፡ ኡገዚኡ፡ ኢየሱስ፡ ወ
 አውሦኦ፡ ጴጥርስ፡ ወይቤሎ፡ ለኡገዚኡ፡ ኢየሱስ፡ ረቢ፡ ይኔይሰኝ፡ ኝኝ
 በር፡ ዝዞ፡ ወኝገበር፡ ዝዞ፡ ሠለስተ፡ መኋድረ፡ አሐደ፡ ለከ፡ ወአሐደ፡ ለ
 ሙሴ፡ ወአሐደ፡ ለኢልዎስ፡ ወኢዎአሞር፡ ዘይብል፡ ኡስመ፡ ይኝጉፃኝ፡ ኡ
 መኝቱ፡፡ ወመጽአ፡ ደመኛ፡ ወጸለሎሙ፡ ወመጽአ፡ ቃል፡ ኡሞደመኛ፡
 ዘይብል፡ ዘኝቱ፡ ወኡቱ፡ ወልደዎ፡ ዘአፈቅር፡ ወሎቱ፡ ስሞህወ፡፡ ወኡሞዘ፡

AMHARIC OF ABU RUMI.

አላቸውም፡፡ ኡውኝት፡ ኡላቸኋለሁ፡ ከዚህ፡ ከቆሙት፡ ሰዎች፡ አሉ፡፡ ሞ
 ትኝ፡ የሚይቀሙት፡ ኡስኪዎዩ፡ ይረስ፡ መንገሥተ፡ ኡገዚኡብሔር፡
 ስትመጣ፡ በኃይል፡፡ ከሰድስት፡ ቀንም፡ በኋላ፡ ወሰደ፡ የሱስ፡ ጴጥርስ
 ኝ፡ ያህቅብኝም፡ ዮሐንስንም፡፡ ወደ፡ ረጅም፡ ተራራም፡ አወጣቸው፡ ለ
 ብቻቸው፡፡ ተለወጠም፡ በፈታቸው፡፡ ሉብሱም፡ ኝጭ፡ ሁኗ፡ ብልጭ፡ ብ
 ልጭ፡ ትል፡ ነበረች፡ ኡኝደ፡ በረደ፡፡ አፃቢ፡ የሚይችል፡ በሞድር፡ ላይ፡ ኝ
 ጭ፡ ያደርገ፡ ዘኝድ፡ ኡኝደርሱ፡፡ ተገለጸ፡ ላቸው፡ ኡልዎስ፡ ከሙሴ፡ ጋ
 ራ፡፡ ይናገሩም፡ ነበሩ፡ ከየሱስ፡ ጋራ፡፡ ጴጥርስም፡ መለሰ፡ የሱስንም፡
 አለ፡፡ መሞሕር፡ ሆይ፡ እጅግ፡ መልካም፡ ነው፡ ከዚህ፡ በኋላም፡፡ ሱ
 ስትም፡ ደስ፡ ኡኝስሩ፡፡ ላኝት፡ አኝድ፡፡ ለሙሴም፡ አኝድ፡፡ ለኡልዎስ
 ሞ፡ አኝድ፡፡ የሚለውኝ፡ አዎቅሞኛ፡፡ ስለ፡ ፈሩ፡፡ ደመኛም፡ ሰውርዋ
 ቸው፡ ነበር፡፡ ከደመኛም፡ ይሞፅ፡ መጸ፡ ኡኝደህ፡ ሲል፡፡ ይህ፡ ነው፡ የ
 ሞወደው፡ ልጄ፡ ስሙት፡፡ ይኝገትም፡ ዙረው፡ አዩ፡፡ ማኝንም፡ አላዩም፡

TIGRÉ OF PEARCE.

1. Wer hu negger hu[[†]ov]hom, Ber ack ane negger er kar, zer arlu hadda hadda hom dou zer bel ov zeu, zer hi tarm ov mort [†]mott [†]mart [†]mote, shar zer reiyer hom el Negustart ov Isgare enter mussea mis hile.

2. Wer darhe sidishta malti Yassus wosed mis hum Patros wer Yerhudi [†]Yarcob wer Yohannis wer merrer hom larl ov hadda airria [†]abby ambar [†]terrarer ber bane hom wer ter lout hum ov cardan hom.

3. Wer kedan hum ter barrark er lu carenar sardu com burred, kinder zer yellea serertenyer ov muddre ker sardu hu hom.

4. Wer zer mussea ov hom Elias mis Mosa wer ter negger hu hom mis Yassus.

5. Wer Patros millash wer ter negger ov Yassus, Guity, zer subbuck er ner mer senner ov zeu, wer kern serrer erner selestā hadda ler anter, wer hadda ler Mosa, wer hadda ler Elias.

6. Ker hu hi felet munte mer negger, ker coulou ov hom bettam ferrer [†]ferhe.

7. Wer zer nevver hadda dimmaner tsellal zer gevver hom, wer hadda dimse mussea ker el dimmaner, ter negger, Ze you fettouani Wod'a, summer hom.

AMHARIC OF PEARCE.

1. Hereso ter negger ler heresu, Ounet anne neggerachchu, kerzeaarlu zer comal, hiastarm lermote yusk er ter hiyer ler negustart Igzare mutterto ber hile garer.

2. Siddist er cun ber quarler Yassus wossedho ber hand Patros, Yarcob, Yohannis merrerhu lie wost hander riggen ambar bichar: hereso melk ter lout ker feithu.

3. Lifsho ter barrecer er gig nich inder burred, hander serrertenyer ker mudder ber hichelem mer mig [†]nich hu.

4. Yer mutterto ler hersu Elias ker Mosa garer ternegger hu ker Yassus garer.

5. Patros mellash ter negger ler Yassus, Gatou, malcom niner ker zear mer quoi, ner serrer surster hault [†]cummer, hand ler anter, hand ler Mosa, hand ler Elias.

6. Hereso ter chenneckho [†]chenckho minder mer negger, ergig fertohu.

7. Yernebber hander dimmaner inder tsellal arderergo, hander dims mutterto ker wost er dimmaner, ter negger, Yer anne merwoded lig, summerho.

ETHIOPIC VERSION.

ገብተ፡ኋረሮሙ፡አልቦ፡ዘረኅቡ፡ወዘርኸዩ፡ዘኧኝበለ፡ኧገዚኧ፡ኢየሱስ
 ስሃ፡ባሕቲቶ፡ሞስሊሆሙ፡፡ወኧኝዘ፡ይወርዱ፡ኧሞይብር፡አዘዘሙ፡ኧ
 ገዚኧ፡ኢየሱስ፡ከሙ፡ኢይገገሩ፡ወኢለመኑሂ፡ዘርኸዩ፡ዘኧኝበለ፡አሙ፡
 ተኝሠአ፡ወልደ፡ኧጊለኧሙሕዋው፡ኧሞኝ፡ሞውታኝ፡፡ወሀቀቡ፡ቃሎ፡ወ
 ኃሠሠው፡ሞኝት፡ውኧቱ፡ተኝሠአ፡ኧሞኝ፡ሞውታኝ፡፡ወተስኧልው፡ወ
 ይቤልው፡ይብሉ፡ጸሐፍት፡ወፈሪሳዊያኝ፡ኢልያስሃ፡ይቀድሞ፡መጸኢ፡፡
 ወአውሠአ፡ወይቤሎሙ፡ኢልያስ፡ይመጽኧ፡ወያስተራትዕ፡ከሉ፡ወ
 ኧፍ፡ጽሑፍ፡በኧኝተ፡ወልደ፡ኧጊለኧሙሕዋው፡ከሙ፡ብዙኝ፡ያሐሞ
 ሞው፡ወይኬኝኝው፡፡ወባሕቱ፡ኧብለክሙ፡ኢልያስ፡መጽኦ፡ወገብሩ፡
 ላዕሊሁ፡ከሉ፡ዘፈቀዱ፡በከሙ፡ጽሑፍ፡በኧኝቲአሁ፡፡ወበጽሐ፡ኝ
 በ፡አርደኢሁ፡ወረኅበ፡ብዙኝ፡ሱብኧ፡ኝቤሆሙ፡፡ወሱበ፡ርኧይው፡ከሉ
 ሉ፡ሱብኧ፡ይገገ፡ወርጽ፡ሱቤሃ፡ወአሞሕው፡፡ወይቤሎሙ፡ሞኝትኑ፡

AMHARIC OF ABU RUMI.

ከየሱስ፡ከብቻው፡በቀር፡ከርሳቸው፡ጋራ፡፡ኧርሳቸውም፡ከተራራ፡
 ሲወርዱ፡ከለከለቸው፡ለማኝም፡ኧኝይደገሩ፡ያዩትኝ፡፡የሰው፡ልጅ፡
 ከሙታኝ፡ኧስኪኝሠ፡ደረስ፡፡ኝገሪቱኝም፡ያዝዋት፡፡ሲመራመሩ፡ሞ
 ኝደር፡ኝው፡መኝሠት፡ከሙታኝ፡፡ኧኝይሀም፡ሲሉ፡ጠየቁት፡፡ለሞኝ፡
 ይላሉ፡ጸፍኝ፡ኢልያስ፡አስቀድሞ፡ይመጣል፡፡ኧርሱ፡ገኝ፡መለሰ፡አ
 ላቸውም፡፡ኢልያስ፡ይመጸል፡አስቀድሞ፡ሁሉኝም፡ያቀናፍል፡፡ኧኝይ፡
 ተጸፈም፡በሰው፡ልጅ፡፡መከራ፡ኧኝይቀበል፡ኧኝይኖቅም፡ኧጅገ፡፡
 ኝገር፡ገኝ፡ኧላችኋለሁ፡፡ኢልያስ፡ፈጽሞ፡መጣ፡፡የወይደትኝም፡ሁ
 ሉ፡አደረጉበት፡፡ስለርሱ፡ኧኝይ፡ተጸፈ፡፡ወይ፡ደቀ፡መዘመርቱም፡መ
 ጣ፡ኧጅገም፡ሰወች፡አየ፡በዙርያቸው፡ጸፍኝም፡ሲጠይቁቸው፡፡የዚ
 ያኝ፡ጊዜም፡ሰወች፡ሁሉ፡ባዩት፡ጊዜ፡ደገገጡ፡ወደርሱም፡ፈጥኝው፡
 ሔዱ፡ተገኙቸውም፡፡ጸፍኝም፡ጠየቀ፡፡ሞኝ፡ትሻላችሁ፡ከርሳቸው፡፡

TIGRE OF PEARCE.

8. Wer ber dingets shar enter reiye hom ber zurehu, hite er reiye er sevv calle Yassus bercur mis hom bane hu.

9. Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevv zer reiye hom negger, shar el Wod der sevv tennessar ker el mote.

10. Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote.

11. Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussea fellermer.

12. Wer hu mellash wer negger hom, Elias be ack zer mussea fellermer wer hu melless coulu negger [†]iccar, wer comha zer ter sarf ov el Wod der sevv ender hu carl buze er negger wer sedded hu be yelhem [†]yeavila.

13. Mai ane zer bel kar, Elias be Ack artou [†]arte hu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum.

14. Wer shar enter mussea ov ariot hum, hu reiye avviea mergavier cubhe hom, wer el sarfetart enter tiock mis hom.

15. Wer shar shar coulu souart, shar enter reiye hom ler hum ter gurrem hom, wer weiye ov hum ignersar [†]idnersar hum.

AMHARIC OF PEARCE.

8. Ber dingets ser hiye ber zurhu, hand er wond al hiye Yassus bercur ker ballevateouch garer.

9. Enter worredhu ker hamber, hereso aszashu ender hinegger ler hander wond yer hiye bet negger, yousk el ler wond lig [†]Igzare lig tennesto ker mote.

10. Yearn negger hazhu wost er hudhu, ter tiock hand ler hand minder marlet iner tennessar ker mote.

11. Ter tiockhu ler hereso ber negger, Ler minder sarfouch ter negger Elias buffeit hemutarlu.

12. Hereso mellash ter neggerhu, Elias ber ounet buffeit hemuttal coulu negger hemellasal[†] asmellasal, indate ter sarf ber ler wond lig [†]Igzare lig, inder hechillal buze er mucker negger ter sedded ber cunto [†]berlash.

13. Ounet anne negger achchu, Elias mutterto ber ounhu, argevverhu ler hereso inder wodalu inder ter sarf ler hereso.

14. Yeanigzea mutterto ler ariocho, heiyerho er gig tarlack mergavier ter cribhu ler sarfouch sertiockhu.

15. Yeanigzea coulu souch ser hieye ler hereso ter dingetshu, ter rotal ler hereso ignersarho.

ETHIOPIIC VERSION.

ትትኃሠሠወመ፡ ወተሳኦሎመ፡ ለጸሐፊት፡ ሞኝተ፡ ይትኃሠሠወ
 መ፡፡ ወአውሠአ፡ አሐዲ፡ ኦሞ፡ ውስተ፡ አሕዛብ፡ ወይቤሎ፡ ሊቅ፡ አሞ
 ጸኦክወ፡ ለወልድዎ፡ ኃቤሁ፡ ኦስመ፡ ጋኔኝ፡ በሃሞ፡ አኝዞ፡ ወኃበ፡ ረኅበ፡
 ይጸጽሖ፡ ወደስተራገፃ፡ ወደሴውኖ፡ ወደሐቂዎ፡ ስገሁ፡ ወደዋብሱ፡፡
 ወኦቤሎመ፡ ለአርደኢከኝ፡ ወስኦኝወ፡ ረውሶቶ፡፡ ወአውሠአ፡ ወይቤ
 ሎመ፡ አትውልድ፡ ኦኝተ፡ አልባቲ፡ ሃይማኖተ፡ ኦስከ፡ ማኦዜኦ፡ ኦሃሎ፡
 ሞስሊክመ፡ ወኦስከ፡ ማኦዜኦ፡ ኦትሜገሠክመ፡ አሞጽኦወ፡ ዝዋ፡
 ኃቤዋ፡፡ ወወሰድወ፡ ኃቤሁ፡ ወሶበ፡ ርኦዎ፡ ውኦቱ፡ ጋኔኝ፡ ጸጽሖ፡ ውስተ፡
 ሞድር፡ ወአስተራገፃ፡ ሶቤሃ፡ ወአሰወኖ፡፡ ወተሳኦሎ፡ ኦገዚኦ፡ አዋ
 ሱስ፡ ለአቡሁ፡ ወይቤሎ፡ ማኦዜኦ፡ ኦሞዘ፡ አኝዞ፡፡ ወይቤሎ፡ ኦሞኝኦሱ፡
 ወዘልፈ፡ ያወድቅ፡ ውስተ፡ ጸድፍ፡ ወኦሳት፡ ወሚይ፡ ከመ፡ ይቅትሎ፡፡
 ወባሕቱ፡ በዘትክል፡ ርድኦኝ፡ ወመሐረኝ፡ ወይቤሎ፡ ኦገዚኦ፡ አዋሱስ፡

AMHARIC OF ABU RUMI.

ከሕዝቡም፡ አኝዲ፡ መለሰ፡ አለም፡፡ መሞሕር፡ ሆይ፡ ልጄኝ፡ ወደኝተ፡
 አመጣሁት፡፡ በርሱም፡ የሚያኖገር፡ ጋኔኝ፡ አለባት፡፡ ካገኘው፡ ሁሉ፡
 ስፋራ፡ ይጥለዋል፡ ያራገጠዋልም፡ ጥርሱኝም፡ ያፋጫል፡ ይረቅም፡፡ ይ
 ቀ፡ መዛመርትኸኝም፡ አልኝቸው፡ ያወጡት፡፡ ዘኝድ፡ አልቻሉምም፡፡
 ኦርሱ፡ ገኝ፡ መለሰለት፡ አለም፡፡ ኦላኝት፡ ያለመኝ፡ ዘር፡፡ ኦስከ፡ መቼ፡
 ከላኝት፡ ጋራ፡ ኦኖራለሁ፡፡ ኦስከ፡ መቼስ፡ ኦሽከሚቸኝለሁ፡፡ ወደኔ፡
 አሞጽት፡፡ ወደርሱም፡ አቀረቡት፡፡ ባዋውም፡ ጊዜ፡ የዚያኝ፡ ጊዜውኝ፡
 ጣለው፡ አያራገጠ፡ ጋኔኔ፡ በሞድር፡ ላይም፡ ወደቀ፡፡ አረፈቱኝም፡ ይደ
 ፍቅ፡ ጀመረ፡፡ አባቱኝም፡ ጠየቀው፡፡ ከስኝት፡ አመት፡ ጀምሮ፡ አገኘው፡
 ይኸ፡፡ ኦርሱ፡ ገኝ፡ መለሰ፡ አለም፡፡ ከሕፃኝቱ፡ ጀምሮ፡፡ ብዙ፡ ጊዜም፡
 ወደሳት፡ ጣለው፡ ወደውኝም፡ ሊገለው፡፡ ነገር፡ ገኝ፡ ይቻልሁ፡ ኦኝድ፡ ሆኝ፡
 ኦርደኝ፡ ኦዘኝልኝም፡፡ የሱስም፡ አለው፡፡ ትታመኝ፡ ዘኝድ፡ ትቸል፡ ኦኝ

TIGRÉ OF PEARCE.

16. Wer hu tiock el sarfe, Munte tiock kar mis hom.
17. Wer hadda ov el mergavier mellash wer negger, Guity, ane umserku ov anter wod ha †wodane zer arvas gannent.
18. Wer zer arlu hu wossed hum, hu bettis hum, wer hu affar ov haff wer mis sinne hum wer menmin hu wer ter negger cou †ane ov ariot kar, inder he woutsou hu hom, wer mergebber sarn hom.
19. Hu mellash hum wer negger, Zer hi armini wargon kinda shar ker sennar mis he yeat com, ou kinda shar ker carl he yeat com; humsehu ov ane.
20. Wer humse hom ov hum, wer shar enter reiyeer hum, sharshar el gannin subber hum, wer hu wodock ov muddre wer zerreu affrar ov haff.
21. Wer hu tiock abbohum kinda zummun zer artou ov wost hum, wer hu megger hu ber corler hu.
22. Wer buze er shar ov houe †houvhe gevver hu wer ov el moi mertufferhum, mai enter feletkar mer gebber negger, be niner aszen wer aggas ner.

AMHARIC OF PEARCE.

16. Hereso tiock ler sarfouch, Minder ter tiock achchu ler heresu.
17. Hand ler mergavier mellash ter negger, Gatou, anne armutterto ler anter yer anne wond er lig zerarlu hander dudar gannint †dudar nufs.
18. Hereso mer wossed erbetho hesubberal ler hereso, affirtalho †luffalho neckas ber tursho, minminho †menminal anne ter negger ler ariocho inder hewouttalhu ker hereso, al terchillal †hi chillam.
19. Hereso mellashho ternegger, Wo ler anter alarmin wargon, sint er zummun anne norcal ker anter garer, sint er zummun anne chillalachchu, umter ler anne.
20. Armetter †asmutterto ler hereso, yeanigzea ler hereso hieyerho, yeanigzea ler gannin cuddedho, wodockho ker mudder indewoswosal tufto.
21. Hereso ter tiock ler abbartho sint er zummun hellefho yean mutterto ker hereso wost, ter neggerho ber lig ounetho.
22. Er gig igzea ar gebber ler hereso wost er sart wost ler wor mertufho l' hereso †merguddel l' hereso, anter ter chillal enderhun azzen ber anner aggazho yer anner.

ETHIOPIIC VERSION.

እስመ፡ትቤ፡ትክል፡ኑሉ፡ይትከሀል፡ለዘዋላም፡። ወጸር፡አቡ
 ሁ፡ለውኤቱ፡ወልድ፡ወይቤ፡አሳም፡ርድ፡ለኢአሚናት፡። ወርክ
 ሦ፡እግዚእ፡ኢየሱስ፡ከመ፡ይትራወጽ፡ሰብእ፡ገሠ፡ለውኤቱ፡ጌኔ፡
 እኩይ፡። ወይቤሉ፡ጌኔ፡በሃም፡ወጽሙም፡አፈ፡እጅዝዘከ፡ትፃእ፡እ
 ሞኔሁ፡ወኢትገባእ፡እንከ፡ላህሊሁ፡። ወአገሪ፡ብተ፡ወአስተራገ፡
 ሦልሰ፡ወወፅአ፡ወኑን፡ከመ፡ባድን፡እስከ፡ይብሉ፡ብተን፡ሞተ፡።
 ወአንዘ፡እግዚእ፡ኢየሱስ፡በኢይሁ፡ወአንሦ፡ወተንሦ፡ወቆመ፡።
 ወበዊሐመ፡ቤተ፡ይቤልወ፡አርዳኢሁ፡በባሕቲቶመ፡በኤፍ፡ሰኔ፡
 ንሕፈ፡አውፅአቶ፡። ወይቤሉመ፡ዝንቱ፡ዘመድ፡ኢይክሉ፡አውፅአቶ፡ዘ
 እንበለ፡በጸም፡ወበጸሎት፡። ወወዲሐመ፡እምሆ፡ሐረ፡እንተ፡ገ
 ሊላ፡ወኢፈቀደ፡ዋእምርወ፡። ወመሀሮመ፡ለአርዳኢሁ፡ወይቤሉመ፡
 ሀለወ፡ለወልደ፡እጋለእመሐዋው፡ይገባእ፡ውስተ፡እደ፡ሰብእ፡ወይቆ

AMHARIC OF ABU RUMI.

ደ፡ሆንህ፡ሁሉ፡ይቻላል፡ለሚታመን፡። ዋሊዎን፡ጊዜም፡ጮኸ፡የብላቴና
 ወ፡አባት፡ኢየሱስ፡አለም፡። ጌተ፡ሆይ፡አምናላሁ፡። የሃይማኖቱን፡
 ድኅላም፡እገዛው፡። የሱስም፡የሰዎችን፡መራወጥ፡አይቶ፡። ርኩሱን፡
 ጌኔ፡ገሠጸው፡እንደህ፡ሲለው፡። አንት፡የሚያናገር፡ጌኔ፡ደንቆርም፡
 አዘዝሁህ፡እኔ፡ከርሱ፡ትወጣ፡ዘንድ፡። ደገመህም፡አትገባት፡። ጮ
 ኸም፡እጅገም፡አራገጠው፡ከርሱም፡ወጣ፡። እንደ፡ሞተም፡ሆነ፡። እ
 ጅገ፡ሰዎች፡እስኪሉ፡ድረስ፡። ፈጽሞ፡ሞተ፡። የሱስ፡ገን፡እጅጌ፡የዘ
 ወ፡አስፈላጊውም፡ተፈላጊውም፡። ወደ፡ቤትም፡በገባ፡ጊዜ፡ደቆ፡መዛሙ
 ርቱ፡ለብቻው፡ጠየቁት፡ለምን፡እኛ፡አልቻልንም፡እናወጣው፡ዘንድ፡።
 አላቸውም፡። እንደህ፡ያለው፡ዘመድ፡አይቻልም፡ይወፃ፡ዘንድ፡በጸሎ
 ትና፡በጸም፡በቆር፡። ከዚያም፡ወጡ፡። በገሊላም፡አለፉ፡። ማንም፡የ
 ወቆ፡ዘንድ፡አልወደደም፡። ደቆ፡መዛሙርቱን፡አስታውቆ፡ብልሞቸ

TIGRÉ OF PEARCE.

23. Yassus ter negger, Enter armine kar coulu negger zer coun zer armine hum.

24. Wer sharshar el abbo ov el corler ter buckey hu wer ter negger mis nivart, Igze ane armine aggas kar ane z' hiarmine.

25. Shar Yassus reiyer zer el souart mussea ber weiyer amhadda, ter courhe mis el gannin ber negger ov hum, Anter arvas wer tsummum gannin ane aszas kar nar woutsou ker hum, wer hit artou dummo ov hum.

26. Wer el gannin buckhe wer cudded hum wer woutshu ker hum, wer hu nevver com zer hadda zer mote; com zer bel hom, Mote hu hum.

27. Mai Yassus tuckerbel ber hidhum wer er larl hum, wer hu tinneshu.

28. Wer shar enter musse hom ov bate ariothum ter tiock hum, be gilde, Le munte niner hi ner carl mer woutshehum.

29. Wer hu negger ov hom, Zer ineet hi mussea ber calli mai tsollote wer tsomeet.

30. Wer tennestar ker zeu, wer hellef ov markel Galilee: wer hu imbe hadda sevvî enter felet.

AMHARIC OF PEARCE.

23. Yassus ter negger ler hereso, Berhoun anter ter armine coulu negger hewon ler hereso zer arminho.

24. Yeanigzea yer lig abbart ter leckasho ter negger incho anvar, Gatou, †Igzi, anne armin, aggaz anter yer anne hi armine.

25. Yeanigzea Yassus se heiyer ler souch inder himuttal rotal ber hand, ter quoterto ler gannin nufs ter neggerho, Anter dudar duncoro nufs anne aszasho nar wouttou ker hereso, artergebber ler hereso wost ingiddea.

26. Ler gannin nufs ligho cuddedho ergig wouttertou ker hereso, henebberho inder hander mote; yusk el terneggerhu, Mote ho arlo.

27. Yassus tuckerbel ber higho astenneser ler hereso, lie artennesho.

28. Yeanigzea ser gibber wost er bateho, ariotho tiock ler hereso ber quoito, ter minder niner alchellam mer wouttertou ler hereso.

29. Hereso ter negger hu, Yean hinet †barhe himuttam bel er tsollote tsomet †tomeet.

30. Ker zear hid hu hellefho marl wost er Galilee, hereso alwōdan hand er wond mer oqualhu.

ETHIOPIC VERSION.

ተልወ:: ወቀቲሎሙ: በሠልስት: ዕለት: ይትረሠኝ: ወኢያኦሙ: ዘይ
 ቤሎሙ: ወይፈርሃው: ተስኦሎቶ:: ወበጸሐ: ቀፈረናሐሞ: ወበዊ
 ኦ: ቤተ: ይቤሎሙ: ሞኝተኦ: ሐለይክሙ: በፍፍት: በበይናቲክ
 ሙ:: ወእርመሙ: ኦስሙ: ተባህሉ: በበይናቲሆሙ: በፍፍት: መኡ:
 ኦኝጋ: የባቢ: ኦሞኔሆሙ:: ወኝበረ: ወጸውሮሙ: ለባሠርቱ: ወክልኤ
 ቱ: ወይቤሎሙ: ዘይፈቅድ: ልሂቀ: ይኹኝ: ለያትሕት: ርኦሶ: ለኹሉ:
 ወይኹኝ: ለኦክ: ለኹሉ:: ወኝሠኦ: ሕፃኝ: ወኦቆሞ: ማኦከሎሙ: ወኦ
 ኝበር: ወስተ: ሕፃኦ:: ወይቤሎሙ: ዘተወክሏ: ኦሐይ: ዘመጠኝዝ: ሕ
 ፃኝ: በስሞየ: ኪሆ: ተወክሏ:: ወዘኝ: ኪሆ: ተወክሏ: ኦኮ: ኪሆ:
 ዘተወክሏ: ዘኦኝበለ: ይኦሙ: ዘፈኝወኝ:: ወኦውሠኦ: ዮሐኝስ: ወይቤ
 ሎ: ሊቅ: ቦዘርኢኝ: ዘየወፅኦ: ኦጋኝኝተ: በስሞከ: ወከላኦኝሆ: ኦስ
 ሙ: ኢተለወከ: ሞስሊኝ:: ወይቤሎሙ: ኦግዚኦ: ኢየሱስ: ኢትከልኦ

AMHARIC OF ABU RUMI.

ው: ኝበርና:: የሰው: ልጅ: ይሰጣል: በሰው: ኦጅ:: ይገሉታልሞ:: በገይ
 ሉትሞ: ጊዜ: በሰስተኝ: ቀኝ: ይሠራ:: ኦርሳቸው: ገኝ: ይህኝ: ኝር:
 ኦላስተዋሎሞ: ይጠይቁትሞ: ዘኝድ: ፈራ:: ወይ: ቅፍርናሆሞሞ: መጸ::
 በቤትሞ: ሳለ: ጠየቃቸው:: ሞኝ: ታስቡ: ኝበራቸው: በመኝገድ: ኦርሱ:
 በርሳቸው:: ኦርሳቸው: ገኝ: ዝማሉ:: በመኝገድ: ይሉ: ኝበርና: ኦርሱ: በ
 ርሳቸው:: ከርሳቸው: ማኝ: ይበልጣል:: ተቀመጠና: ኦሠራ: ሁለቱኝ:
 ጸራቸው: ኦላቸውሞ:: ማኝሞ: ቢወይ: በፈት: ይሆኝ: ዘኝድ:: ከሁሉ:
 በኋላ: ይሆኝ: ለሁሉሞ: ሎሊ: ይሆኝ:: ሕፃኝሞ: ወሰደና: በማኸላቸው:
 ኦቆመው:: በብብቱሞ: ኦደረገው: ኦላቸውሞ:: የሚቀበልሞ: ከለዚህ:
 ሕፃኝት: ኦኝደኝ: በሰሚ:: ፈጽሞ: ተቀበለኝ:: የሚቀበለኝሞ: ኦኝኝ: ኦ
 ይቀበልሞ:: የላከኝ: ኦኝደኝ:: የሐኝስሞ: መለሰለት: ኦኝደህ: ሲል:: መ
 ሞሕር: ሆይ: ኦየኝ: ኦኝድ: ሰይጣናትኝ: ሲያወጣ: በስሞህ: የሚይከተ
 ለኝ: ከለከልኝው: ኦይከተለኝሞና:: የሱስ: ገኝ: ኦላቸው:: ኢትከልክሉ

TIGRÉ OF PEARCE.

31. Ker hu tummar ariot hum, wer ter negger ov hom, El wod der sevvī
† Isgare ter hellefha ov hid souan † sevvian wer hu cuttwail hu hom, wer en
darhe ter cuttwail hum ter larl † tensar el selest † salsi er marlte.

32. Mai hi felet hom zer negger wer ferre mer tiock hum.

33. Wer hu mussea ov Capernaum wer enter nevverer ov wost el bate
hu tiock hom, Munte er barse he yeat com amhadda ber mungard.

34. Mai suckerbel hom, ker ber mungard ter barse hom mane zer coun
el avviea.

35. Wer hu tackermut wer sover el assertacouletta wer negger ov hom,
Zer arlu sevvī dellea fellermer, lou be darhe coulu hecoun wer gibber
ler.coulu.

36. Wer tuckerbel hadda corler, wer tuckel hu ov markel hom, wer
shar enter tuckerbel hu ov hid hum, hu negger ov hom :

37. Zerarlu zer tuckerbel hadda comzer corler ber sume ane, tuckerbel
hu ane; wer zerarlu zer tuckerbel ane, hi tuckerbel ane mai zume † hu
zer sedded ane .

38. Wer Yohannis millash hum ternegger, Guity, reiyyer erner hadda zer
woutsou er gannent ber ni kar sume, wer hu hi cuttle erner, wer niner
guzzes hum kinder zer hi cuttle erner.

AMHARIC OF PEARCE.

31. Hereso aslummer ler Ariotho ter neggerhu, Ler wond lig † Isgare lig
ter setterto ler hig er wondouch inder heguddelho, serguddelho berquarler,
hereso hetennessar ber surstinyer cun.

32. Al oker bet neggerho, ter ferrerto inder hineggerhu ler hereso.

33. Hereso mutterto ler Capernaum, ser nebberho ber wost er bate,
tiockho ler heresu, Minderernu yean ter tallerachchu ber mungard.

34. Coulu zumberbelhu, ber mungard ter tsaller † talto mane ker couluhu
tarlack he wonal.

35. Hereso tackermut tertou † turtou ler asseroulet ter neggerho ler
heresu, wond buffeit ber won hefellegarlu, hereso ker coulu ber quarler
he wonal, lola ler coulu.

36. Hander tarnash ascar † lig tuckerbelho, argebber ber marlhu.
Yeanigzea se tuckerbelho wost higho, ter neggerho ler heresu :

37. Yermeroun mertuckerbel hand indearlu tarnast ascar † lig ber anne
sume, l' anne tuckerbel. Yermeroun l' anne tuckerbel, l' anne hi tuckerbel,
hereso ser sedded l' anne.

38. Yohannis mellashho ter negger, Gatou, hieyyerner hand set wouttou
Satan † gannent ber anter sume, al ter cuttle ler aner † anner terguzzesho
anner ler hereso, inder alcuttle ler anner.

ETHIOPIIC VERSION.

ወ፡ኢሰመ፡አልቦ፡ዘይገብር፡ኃይለ፡በስሞዎ፡ወይክል፡ፋጡኝ፡አሕሶ
 ሞ፡ቃል፡ላህሊዎ፡ኢስመ፡ኢሞከመ፡ኢኮኝ፡ህይወትክመ፡ቢጽክመ፡
 ውኦቱ፡ወዘአስተዋክመ፡ጽዋህ፡ሚዎ፡ቁሪር፡በስሞዎ፡ኢሰመ፡ኢለ፡
 ክርስቶስ፡አኝትመ፡አሚኝ፡ኢብሉክመ፡ኢዋኝጉል፡ህሤቶ፡ወዘአስ
 ሐቶመ፡ለአሐይ፡ኢሞኦሉ፡ኝኡኅኝ፡ኢለ፡ዋሐሞኡ፡ብዎ፡ይኒይሶ፡ይሶ
 ቅሉ፡በክህይ፡አሐይ፡ሚሕረጸ፡አይገ፡ወዋስጥሞወ፡ውስተ፡ቀላዎ፡
 ባሕር፡ወኢመኒ፡ኢይከ፡ተስሐተከ፡ሞትራ፡ይኒይሶከ፡ሞቱረ፡ኢይ፡
 ትባኢ፡ውስተ፡ሕይወት፡ኢሞትባኢ፡ውስተ፡ኢህተ፡ገሃኝሞ፡ሞሶለ፡
 ክልኤሆኝ፡ኢይዊከ፡ኝበ፡ኢህቱ፡ኢይጠፋኢ፡ወህይሆ፡ኢይኝውሞ፡
 ወኢመኒ፡ኢገርከ፡ተስሐተከ፡ሞትራ፡ወገይ፡ኢሞኒከ፡ይኒይሶከ፡
 ሐኝክሶከ፡ትባኢ፡ውስተ፡ሕይወት፡ኢሞትባኢ፡ሞሶለ፡ክልኤሆኝ፡
 ኢገሪከ፡ውስተ፡ገሃኝሞ፡ውስተ፡ኢህተ፡ዘኢይጠፋኢ፡ኝበ፡ህይሆ፡ኢ

AMHARIC OF ABU RUMI.

ት፡በሰሚ፡ሚኝሞ፡ኃይለ፡ኢዋሰራ፡ዋሚኝገር፡ዋላሞኝ፡በኔ፡ክፈ፡በላ
 ኝት፡ዋሚይኝሠ፡ሁሉ፡ከላኝት፡ገራ፡ኝውኝ፡ጽዋ፡ውኝ፡ዋጠጣችሁ፡
 በሰሚ፡ለክርስቶስ፡ኢኝይሆኝችሁ፡ኢውኝት፡ኢላችኋላሁ፡ዋገው፡ኢኝይ
 ይጠፋ፡ዋስካይሞ፡አኝይ፡ከለዚህ፡ሕፃኝት፡በኔ፡ዋሙትኝ፡ይካለ
 ዋል፡ዋወፋጤ፡ይኝገደ፡ባኝገቱ፡አይርጎ፡ወይ፡ባሕር፡ቢወይቅ፡ኢይኸ
 ሞ፡ብተስትህ፡ቀረጣት፡ይካልካልኝ፡ወይ፡ሕይወት፡ብትገባ፡ባኝይ፡
 ኢይ፡ሁለት፡ኢይ፡ኑርህ፡ወይ፡ገሃኝሞ፡ክትሔይ፡ወይሚጠፋ፡ኢህተ፡
 ትሉ፡ዋሚይሞት፡ኢህቱሞ፡ዋሚይጠፋ፡ኢገርኸሞ፡ብተስትክ፡ቀረ
 ጣት፡ወይ፡ሕይወት፡ብትገባ፡ይካልካልኝ፡አኝተ፡አኝካሳ፡ሁኝህ፡
 ሁለት፡ኢገር፡ኑርህ፡ወይ፡ገሃኝሞ፡ክትገባ፡ወይ፡ሚጠፋው፡ኢህተ፡
 ትሉ፡ዋሚይሞት፡ኢህቱ፡ዋሚይጠፋ፡ዓይኝክሞ፡ብተስትህ፡አውጣ

TIGRÉ OF PEARCE.

39. Mai Yassus ter negger, Hi't er guzzes hum ker yeavila hadda sevvi zer gebber avieyea negger be sume ane, zer carl mer negger nishta itiat ov ane.

40. Ker hu zer hi tsalli ner mis niner.

41. Ker zerarlu zer hev kar fingsal moi ner setta ov sume ane, kinder zer heyeatcom ne Christos, ack ane negger he yeatcom, hu hi tiffer worrarler.

42. Wer zer arlu zer hev hadda zume er nishta zer armine ov ane, he esh le hum hadda muttarn ter suckkel ov marger hum wer ter taller †wergerhu ov el barhe.

43. Wer enter buddel kar hid kar, quorets hu : hi esh er kar ler anter mer artou ov nufs ber ankass, ker enter arlu couletta hid mer ked ler gannam ov wost el houe zer arlem hi tuffer.

44. Zer assicar hom zer hi mote, wer el houe zer hi tuffer.

45. Wer enter iggre kar ter buddel kar, quorets hu : hi esh er kar ler artou ankass ov nufs ker enter arlu couletta iggre mer artou †wogererhu ov wost gannam ov wost houe zer arlem hi tuffer.

AMHARIC OF PEARCE.

39. Yassus ternegger, Artéguzzesho, yerhinore hand er wond tarlack negger mer arderergo ber anne sume, ber ticket negger he souerho caffu ler anne.

40. Hereso al ter talto l' anner ker niner hewone.

41. Yermeroun l' anter mer set fingsal wor mer tutter ber anne sume, cerler Cristos wargon berounachchu, ounet anne neggerachchu, hereso hi tuffar worrartho.

42. Yermeroun merasquotter hander year tarnash ascarouch zer armine ler anne, ber shellal ler hereso hander wofehou ter asser ker ungut †hun-gutho ter taller ker bar.

43. Yer anter hig ber asquotter †buddelal ler anter, quoretho, he shellal ler anter mer gibber ler nufs ber hankas, ker mer hid ler gannan ber oulet hig wost er sart zer ler arlem hi tiffar †tuffer.

44. Yean ler til hi motehu, ler sart hi tuffer.

45. Yer anter igger buddelal ler anter, quoretho, he shellal ler anter mergibber ler nufs ber ankas er ker mer gibber ler gannam ber oulet igger wost er sart zer ler arlem mer hi won mer tuffer.

ETHIOPIC VERSION.

ይነውም፡ ወእሳቱ፡ ኢይጠፋኝ፡፡ ወእመኒ፡ ዓይነክ፡ ተስሐተክ፡ ምልሓ፡ ይኔይሰክ፡ ነቋረክ፡ ትባኝ፡ ውስተ፡ መንገሠተ፡ እገዚአብሔር፡ እምትባኝ፡ ምስለ፡ ክልሔሆን፡ እዕይንቲክ፡ ውስተ፡ ገሃንም፡ ዘእሳት፡፡ ንበ፡ ዕፄሁ፡ ኢይነውም፡ ወእሳቱ፡ ኢይጠፋኝ፡፡ እስመ፡ ለኾሉ፡ በእሳት፡ ይመልሐዎ፡ ወኾሉ፡ ዘይጠባኝ፡ በእሳት፡ ይትመላሕ፡፡ ሠናይ፡ ውኃቱ፡ ፃው፡ ወእሳት፡፡ ወእመስ፡ ፃው፡ ለስሐ፡ በምንት፡ እንክ፡ ይቋሰሙ፡፡ ፃው፡ እንክ፡ ርክቡ፡ በበይነቲክሙ፡ ወተሠናአው፡፡

AMHARIC OF ABU RUMI.

ት፡፡ ወይ፡ መንገሠተ፡ እገዚአብሔር፡ ብትገባ፡ ይኖራልኝ፡፡ ባንድ፡ ዓይን፡፡ ሁለት፡ ዓይን፡ ነርህ፡ ወይ፡ እሳት፡ ገሃንም፡ ክትገባ፡፡ ትሉ፡ የመደሞት፡ እሳቱም፡ የመደጠፋ፡፡ ሁሉ፡ በሳት፡ ይጣፋጣል፡፡ መሠዋዕትም፡ ሁሉ፡ በጤው፡ ይሳላል፡፡ ጤው፡ መልካም፡ ነው፡፡ ጤው፡ የመደጠፋ፡ ነበሆን፡ በምን፡ ይጣፋጣል፡፡ ሰውነታችሁ፡ ጤው፡ ይሁን፡፡ እርሱ፡ በርሳችሁም፡ በሰላም፡ ተናገሩ፡፡

TIGRÉ OF PEARCE.

46. Zer assicar hom hi mote, wer el houe zer hi tuffer.
 47. Wer enter ine kar buddel kar, bockcos hu: hi esh er kar mer artou ov wost el negustart Isgare mis hadda ine enter arlu couletta ine mer wogerer ov wost gannam houe.
 48. Zer assicar hom hi mote, wer el houe zer hi tuffer.
 49. Ker coulu hadda ter chouhu mis houe, wer coulu mistre ter chouhu mis chou.
 50. Chou subbuck, mai el chou enter tuffer ile ni chou hu ber zear hi tuffet hu arder chou ov wost er kar †kume, wer arder armarn hadda mis hadda †amhadda.

AMHARIC OF PEARCE.

46. Yean ler til hi motehu, ler sart hi tuffer.
 47. Ineho ber buddelho, aswóttou: he shellal ler anter mergibber wost ler negustart Igzare ler hander ine, ker oulet ine mer gibber wost er gannam sart.
 48. Yean ler til hi motehu, ler sart hi tuffer.
 49. Ker coulu hand ter lousehu ber sart, coulu musswort ter loushu ber chou.
 50. Chou malcom, enter chou ar tuffer ler chouount mer tuffet ber minder ter tuffet achchu arnore chou ber wost achchu, arnore armarn hand ler hand.

IN order to render Mr. Pearce's Versions more intelligible, I have attempted to exhibit Specimens of them in the Ethiopic Character. It appears that he has not only deviated widely from analogy in his orthography, but has also made numerous grammatical errors, and violated the idiom of the language, in attempting to render *each word and particle* in the English Version, from which he translated, by a corresponding one in Tigré or Amharic. Sometimes also he seems to have forgotten, or to have been ignorant of, certain forms or expressions which should have been introduced. For instance, in his Amharic Version, there is scarcely a copulative or disjunctive particle in the whole chapter, not even the conjunction *and*. Supported by the authority of Abu Rumi, I feel that I may make such remarks as these, without incurring the charge of presumption. But, at the same time, there is reason to believe that Mr. Pearce has accurately expressed the native pronunciation; and it is possible that, in the rapidity of colloquial communication, many of the characteristics of particular inflexion may be lost, and so have disappeared also from Mr. Pearce's Versions. We know that in Syriac the sound of the vowel which distinguishes the third person plural from the third person singular, in the preterite of verbs, is lost, even in more solemn and deliberate reading. Yet if similar cases were at all of frequent occurrence in Amharic, the circumstance would not have escaped the inquisitive and indefatigable research of Ludolf.

TIGRÉ.

1. ወሁ፡ነገረ፡ኃብሆሞ፡በሐቅ፡አፋ፡አነገርኩ፡ዘሀሉ፡ሐደ፡ሐደሆሞ፡
 ዘበሉ፡ኃብኸሆ፡ዘኢይጣዕሙ፡ኃብ፡ሞት፡ሸዘይረኡደሞ፡ኦል፡
 ንገሆተት፡ኃብ፡ኦገዚኦብኤር፡ኦኝት፡ትመጽኦ፡ሞስ፡ኃይል፡።
2. ወደርኝ፡ስደስተ፡መሀልተ፡የሱስ፡ወሰደ፡ሞስሆሞ፡ጳጥርስ፡
 ወደህቅብ፡ወዶሐኝስ፡ወመርሐሆሞ፡ላዕለ፡ኃብ፡ሐደ፡ሀቢይ፡
 አሞገ፡በቢይሆሞ፡ወተለወጠ፡ኃብ፡ቃድሞሆሞ፡።

3. ወክሊንግም፡ተበረቀ፡ልካ፡ጸዕደ፡ከመ፡በረድ፡ከእንደ፡ዘፖ
ለ፡ሰራተኛ፡ኛብ፡ምድር፡ከጸዕደወሆም፡፡
4. ወዘመጽአ፡ኛብሆም፡ኤልያስ፡ምስ፡መሴ፡ወተነገረሆም፡ምስ፡
የሱስ፡፡
5. ወጳጥርስ፡መለሰ፡ወተነገረ፡ኛብ፡የሱስ፡ጌቱ፡ዝሰብኸ፤፡መስክ
ኛ፡ኛብዘፖ፡ወከንሰራ፡ኦ፡ሦልሰተ፡ ሐይ፡ለአኝተ፡ወሐ
ይ፡ለመሴ፡ወሐይ፡ለኤልያስ፡፡
6. ከሁ፡ኢይፈልጥ፡ምኝተ፡መነገር፡ከኩሉ፡ኛብሆም፡ብትም፡ፈ
ርሐ፡፡
7. ወዘነበረ፡ሐይ፡ደመኛ፡ጽላል፡ዘገብረሆም፡ወሐይ፡ድምፅ፡መጽ
አ፡ከኤልያመኛ፡ተነገረ፡ዘፖ፡ፍትወኛ፡ወልድ፡ደ፡ስመሆም፡፡
8. ወበድንገፅ፡ሸኤኝተ፡ይራኤልም፡በዙርዩ፡ኢተርኤ፡ሱብአ፡ካ
ልኤ፡የሱስ፡በቀር፡ምስሆም፡በደኝሁ፡፡
9. ወኤኝተ፡ወረደም፡ከኤልአምባ፡ሁ፡መከረሆም፡ኤንደ፡ኢይነገ
ሩ፡ሱብአ፡ዘርኤልም፡ነገር፡ሸኤልወልደ፡ሱብአ፡ተኔሦአ፡ከኤል
ሞት፡፡
10. ወአኝተም፡ዝነገር፡ኛብውስጥሆም፡ኤኝተ፡ጠየቁ፡ሐይ፡ምስ፡
ሐይ፡ምኝተ፡ማለት፡ኤልተኔሦአ፡ከኤልሞት፡፡

AMHARIC.

1. ኤርሶ፡ተነገረ፡ለኤርሰው፡ኤውኛት፡ኤ፤፡ኤነገራችሁ፡ከዚያ፡አሉ፡
ዘቆማሉ፡፡የየሰጣሙ፡ለሞት፡ኤሰከ፡ተአፖ፡ለነገሦታት፡ኤገዚ
አብሐር፡መጥቶ፡በኃይል፡ጋራ፡፡
2. ከደሱተ፡ቀኝ፡በኋላ፡የሱስ፡ወከደ፡በአንድ፡ጳጥርስ፡የዕቆብ፡
የሐኝስ፡መረሐው፡ላይ፡ውስት፡አንድ፡ረድም፡አምባ፡ብቻ፡ኤ
ርሶው፡ምልክ፡ተለወጠ፡ከፈቱ፡፡
3. ልብሱ፡ተበረቀ፡ኤጀግ፡ኔጭ፡ኤንደ፡በረድ፡አንድ፡ሰራተኛ፡ከም
ድር፡በአይችልም፡መኔጪው፡፡
4. የመጫቶ፡ለኤርሰው፡ኤልያስ፡ከመሴ፡ጋራ፡ተነገሩ፡ከየሱስ፡
ጋራ፡፡
5. ጳጥርስ፡መለሸ፡ተነገረ፡ለየሱስ፡ጌቱ፡መልካም፡ኤከኛ፡ከዚያ፡

መቀይ፡ንስራ፡ሶስተ፡ኃልት፡አንድ፡ለአንተ፡አንድ፡ለመጢ፡አን
ድ፡ለኤልያስ፡

6. ንርሱ፡ተጨነቀ፡ሞኝድር፡መናገር፡እጅግ፡ፋርቶው፡፡
7. ይኔበር፡አንድ፡ደመና፡ኧንድ፡ጽላል፡አደረገው፡አንድ፡ድሞፅ፡መ
ጥቶ፡ከወስተ፡ደመና፡ትነገር፡የኧኔ፡መውደድ፡ልጅ፡ስመው፡፡
8. በድንገፅ፡ስአዩ፡በዙሩ፡አንድ፡ወንድ፡አልአዩ፡የሱስ፡በቀር፡በ
ልቤቶች፡ጋራ፡
9. ኧንተ፡ወረዱ፡ከአሞገ፡ንርሱ፡አዘዛችሁ፡ኧንድ፡ኢይነገሩ፡ለአንድ፡
ወንድ፡የአዩበት፡ነገር፡ኧስከ፡ለወንድ፡ልጅ፡ተነሥቶ፡ከሞት፡
10. ያን፡ነገር፡ያዙ፡ውስተ፡ሀዱ፡ተጠይቀው፡አንድ፡ለአንድ፡ሞኝድ
ር፡ማለት፡መተረሰ፡ከሞት፡፡

IN CAPUT NONUM EVANGELII S. MARCI
E VERSIONE AMHARICA AB ABU RUMI CONFECTA
PRAXIS GRAMMATICA.

1. አላቸውዎ፡] *Et dixit illis.* Radix Bilitera, አለ፡ *Dixit.* ቸው፡ (rarius ዋቸው፡ Ludolfo ዋቸ፡) est pronomen affixum 3 pers. plur. quod vocalem præcedentem in quartum ordinem transfert. ዎ፡ Conjunctio postfixa, *Et.*
2. እውነት፡] *Certo.* Nom. subst. *Fides, Veritas.* Ludolfo አነት፡ Hic autem adverbialiter ponitur, per ellipsin præpositionis ስ፡
3. እላችኋለሁ፡.] *Vobis dico.* Vox composita ex እላችሁ፡ አለሁ፡ (Scripsisset Ludolfus እላችኋ፡ አለኋ፡) Litera autem gutturalis አ፡ in quarti ordinis vocalem pro more absorbetur, quæ cum vocali præcedente secundi ordinis, diphthongum efficit: cùm vero ሁ፡ diphthongi non sit capax, in literam cognatam ኗ፡ mutatur, unde ex ሁአ fit ኗ፡ (Affixum ቸሁ፡ nunquam aliàs in versione nostra per ኗ፡ scribitur.) Deinde እላችሁ፡ *Vobis,* ex አለ፡ *Ad, Versus,* et pronom. affix. 2 pers. plur. ቸሁ፡ composita est, vocali præcedente in quartum ordinem ob affixum translata. አለሁ፡ *Dixi;* a rad. አለ፡ est 1 pers. sing. præteriti, quæ apud Ludolfum in ኗ፡ terminatur.
4. ከዚህ፡] *Hic.* Adverbium. ንዜኸ፡ Ludolfo, quem vide, Lexic. Amhar. in voc. ዜኸ፡
5. ከቆሙት፡] *Ex iis qui stant.* ከ፡ præpositio præfixa, *Ex.* Deinde relativum ፑ፡ pro more omittitur, seu potius celeris pronounciationis vitio in literam præcedentem absorbetur, et ቆሙ፡ 3 pers. plur. præter. a rad. ቆመ፡ *Stetit.* ቸ፡ affixum pronominale 3 pers. sing.; sed sæpiissime verbis in 3 pers. plur. otiose, ut hic, additur; sive pleonasticè, sive euphoniæ gratiâ.

6. ሰዎች:] *Homines*. (Latine diceret *Quidam*.) Pluralis regulariter a nomine ሰወ: *Homo*, formatus.
7. አሉ:] *Sunt*. 3 pers. plur. præt. ab eadem rad. አለ: de qua supra. Habet enim significationes diversas duas, 1. *Dixit*. 2. *Est*.
8. ሞትኝ:] *Mortem*. A nom. subst. ሞት: *Mors*. ኝ: accusativi nota est.
9. የማይቀወሱት:] *Qui non gustabunt*. የ: relativum est; quod verbis præfixum ሞ: plerumque adsciscit, et fit የሞ: (Hasce literas Ludolfus pro participii præformativis acceperit; minus accurate). Deinde ማ: pro ሞ: scribitur, quod particula negativa አ: utpote quæ litera gutturalis sit, in vocalem quarti ordinis absorbeatur. ይቀወሱ: 3 pers. plur. fut. a rad. ቀመሰ: *Gustavit*. De affixio ት: vid. supra, n. 5.
10. እስኪያድሩ:] *Donec viderint*. Binæ istæ particulae, እስኪ: nempe præcedens, et ይድሩ: subsequens, conjunctim pro adverbio *Donec* usurpantur. Ad litteram, *Usque ad horam adventus*, significare possint, nam ይድሩ: est a rad. ደረሰ: *Attigit, Advenit*. እስኪ: autem, sequente, ut sæpius fit, ይ præformativa 3 pers. fut., eam absorbet, et እስኪ: scribitur. Eadem formâ et hîc occurrit, sed minus regulariter, ante የ: Hoc autem et in aliis præfixis, et in lingua etiam Æthiopica accidit. Deinde, የድድ: est pro ይድድ: s. ይድድ: absorpta pro more litera gutturali, 3 pers. plur. fut. a rad. አድድ: (Ludolfo ሐድድ:) *Vidit*.
11. መንግሥተ: እግዚአብሔር:] *Regnum Domini*. Phrasis et voces mære Æthiopicae.
12. ስትመጣ:] *Veniens*: ad litteram, *Cum veniat*. ስ: particula præfixa, ejusdem significationis cum Æthiopica እንደ: (vid. Lud. Lex. Æthiop. in voc. እንደ:). ትመጣ: est 3 pers. sing. fem. fut. a rad. መጣ: s. መጸ: *Venit*. Obiter autem notandum quod literæ ጠ: ጸ: et ፀ: in lingua Amharica sæpissime inter se mutuo convertantur.
13. በኃይል:] *In potentia*. በ: præpositio præfixa, *In*. ኃይል: nomen Æthiopicum, *Vis, Robur*: item, *Opus stupendum, Miraculum*.
14. ከስድስት: ቀንሞ: በኋላ:] *Et post sex dies*. Notanda vocum collocatio, quæ talis est, *Quàm-sex dies-et post*. በኋላ: *Post*; adverbium est e በ et ኋላ: (vid. Lud. Lex. Amhar. voc. ኋላ:) compositum, et cum particula ከ sequente construitur, quæ idcirco adjectivo numerali ስድስት: præfigitur.

ቀኝሞ: Nom. subst. **ቀኝ:** *Dies*, conjunctione **ሞ:** postfixa, de qua vid. n. 1. supra.

15. **ወሰደ:]** *Assumpsit.* Ipsa radix.
16. **የሱስ:]** *JESUS.* Contractum ex Æthiopico **አዋሱስ:**
17. **ጴጥሮስኝ:]** *Petrum.* Nom. propr. in accusativo; vid. n. 8.
18. **የዕቆብኝሞ:የሐኝስኝሞ:]** *Et Jacobum, et Joannem.* Nomina propria in accusativo, addita utrique conjunctione **ሞ:**
19. **ወደ:]** *Versus.* Præpositio separabilis, aliquando tamen cum voce sequente coalescens, præsertim cum a litera gutturali incipiat.
20. **ረጅሞ:]** *Excelsum.* Ludolfi **ረዢሞ:** *Longus*, ejusdem est originis.
21. **ተራራሞ:]** *Et montem.* Nom. subst. **ተራራ:** *Mons*, cum conjunctione **ሞ:**
22. **አወጣቸው:]** *Eduxit eos.* **አወጣ:** est 3 pers. sing. præter. conj. II. a rad. **ወጣ:** s. **ወፃ:** *Exiit.* De affixo **ቸው:** vid. num. 1.
23. **ለብቸቸው:]** *Seorsum.* Vox **ብቸ:** *Solus*, est e numero adjectivorum quæ “affixa personalia ad significandas personas requirunt;” unde dicitur **ብቸኝ:** *Tu solus*, **ብቸው:** *Ille solus*, **ብቸቸው:** *Illi soli.* (Ludolf. Gramm. Amhar. Lib. VI. Cap. ii. 3.). Deinde præpositio **ለ:** præfixa eam vim habere videtur q. d. *In locum ubi soli essent.*
24. **ተለወጠሞ:]** *Et transformatus est.* 3 pers. sing. præter. Conj. III. a rad. **ለወጠ:** Ludolfo *Dissolvit:* a qua quidem significatione *transformandi* notio facile deducitur. De conjunctione **ሞ:** utpote jam satis notâ, plura non adjiciemus.
25. **በፈታቸው:]** *In conspectu eorum.* **በ:** præpositio est, *In.* **ፈታ:** nom. subst. *Facies, Conspectus.* **ቸው:** vocali quarti ordinis præcedente, affixum personale et possessivum. (n. 1.)
26. **ለብሱሞ:]** *Et vestis ejus.* Nom. Æthiop. femin. **ለብሱ:** *Vestis, Vestitus*, cum affixo ‘u’, *ejus.*
27. **ኃጭ:ሁኗ:]** *Ea deveniente alba.* **ኃጭ:** (Lud. **ኃጭሐ:**) nom. adject. *Albus*, a. **ሁኗ:** est infinitivus participialis, a rad. **ሆኝ:** (Lud. **ኃኦኝ:** et **ኹኝ:**) *Fuit, Factus est.* Infinitivus regularis est, ut apud Ludolfum, (Gr. Amh. L. II. Cap. xii. 21.) **መሆኝ:** sed forma quam ille recte participialem in aliis conjugationibus appellavit, (ib. Cap. xiii. not. et Cap. xiv. 4.) est **ሁኝ:**

Italice *essendo*. Nunquam autem sine affixo pronomine, quantum observavi, usurpatur. In 3 pers. sing. habemus **ሁኗ**: *essendo egli*, **ሁኗ**: *essendo ella*, ut in hoc loco legitur, ob nomen femininum **ልብስ**:: Notandum autem quod omnes conjugationes et omnia verborum genera infinitivos suos participiales habeant, quod Ludolfus ob librorum Amharicorum inopiam, non satis perspexerat.

28. **ብልጭ፡ብልጭ፡ትል፡ነበረች፡**] *Mirum in modum augeri pergebat*. Phrasis ista, cum præcedente conjuncta, hunc sensum efficit, *Vestis ejus valde incandescebat*. Ut singula expendamus, **ነበረች**: est 3 pers. sing. fem. præter. a rad. **ነበረ**: *Fuit*, cum nomine **ልብስ**: genere concordans. Verbum autem **ነበረ**: sequente (ut h. l.) subjunctivo, sæpissime usurpatur ad eundem modum ac Latine dicitur, ‘*Factum est ut incandesceret*:’ nec tamen eadem prorsus significatione, quippe sensum pergendi et continuandi includere videtur. Haud absimilis ut usus Arabici **كَلَمًا**. Deinde **ብልጭ**: est a **በለጠ**: vel **በለጸ**: *Major fuit*, litera **ጠ**: in **ጪ**: liquescente (vid. Lud. Gr. Amh. II. iv. 7.) et **ትል**: fem. a verbo defectivo **ይል**: *Dicet, Dicat*. Jam vero notum est, verba *dicendi* apud Habessinios singulari plane modo cum particulis conjungi, ut **ዝም፡አለ**: *Dixit, St!* pro *Siluit*: **አምቢ፡አለ**: *Dixit, Non*; pro, *Recusavit*: et hujusmodi est phrasis ista, **ብልጭ፡ትል**: *Dicat, Magis*; pro, *Augeatur*. Vocis autem **ብልጭ**: repetitio intensiva est, unde verti, *Mirum in modum*.

Omnino hæc tota clausula e difficilioribus est.

29. **አንድ**:] *Sicut*. Adverbium.
30. **በረድ**:] *Grando*. Nom. subst. Hic pro *Nive*.
31. **አፃቢ**:] *Fullo*. Ludolfo est **ሐፃቢ**: *Lotor*, sed hic absolute pro, *Lotor vestium, Fullo*.
32. **የማይችል**:] *Ita ut non possit*. De præfixo **የማ**: vid. sup. n. 9. **ይችል**: (quæ quidem forma apud Ludolfum non extat) est 3 pers. sing. fut. vel subjunct. a rad. **ቻል**: *Potuit*. Notandum autem quod relativum **የ**: constructionem hic habeat peculiarem, et Latine per adverbium vel conjunctionem, ut videtur, reddendum est.
33. **በምድር፡ላይ**:] *Super terram*. **ምድር**: *Terra*. Particula **ላይ**: cum **በ**: composita, præpositionem efficit. Habemus igitur **በላይ**: *Super*, ut **በኋ**:

- ለ:** *Post*, (n. 14); sed substantivum quod a præpositione regitur plerumque interponi solet, ut hîc **ሞድር:** (Vid. Lud. Gr. Amh. VI. v. 1.).
34. **ፋጮ:ዋርርገ:ዘጃዮ:]** *Ut albam faciat.* De **ፋጮ:** vid. sup. n. 27. **ዋርርገ:** 3 pers. sing. fut. Conj. II. ab **አዋርርገ:** *Fecit*, quod in prima conjugatione mihi nondum occurrit. **ዘጃዮ:** *Ut*, conjunctio, quæ verbis *postponitur*, ut et aliæ multæ particulæ quæ in ceteris linguis *præponi* solent. Constructio autem a verbo **ይችል:** *Possit*, dependet: q. d. *Possit ut faciat*, pro, *Possit facere*.
35. **እንደርሱ:]** *In istum modum.* Vox composita ex **እንደ:** *Sicut*, et **እርሱ:** *Ille*, elisa primi ordinis gutturali. Hîc autem adverbialiter accipienda est; si enim ad nomen fem. **ሉብስ:** referendum esset pronomen, scribendum fuisset **እንደርሱዋ:** *Sicut illa*.
36. **ተገለጸ:]** *Apparuit.* A rad. **ገለጸ:** *Detexit.* Conj. III. Notandum autem quod versus initium asyndeton sit, quæ quidem constructio frequentis est usûs.
37. **ላቸው:]** *Eis.* E præpositione **ለ:** *Ad*, et affixo **ቸው:** (n. 1.) compositum.
38. **ኤልያስ:]** *Elias.* Nom. propr.
39. **ከሙሴ:ጋራ:]** *Unà cum Mose.* **ሙሴ:** nomen propr. est, *Moses*. Particula **ጋራ:** cum **ከ:** construitur, ut **ላይ:** cum **ቦ:** (n. 33.) nomine substantivo interposito, et significat, *Unà cum*.
40. **ይናገሩሞ:ነበሩ:]** *Et loquebantur.* **ይናገሩ:** 3 pers. plur. fut. a **ተናገረ:** *Locutus est*; quod a rad. **ነገረ:** *Narravit.* Retinet autem formam octavæ conjugationis Æthiopicæ. **ነበሩ:** est a rad. **ነበረ:** *Fuit*, de cujus constructione vid. n. 28.
41. **ከዋሪስ:ጋራ:]** *Unà cum Jesu.* Vid. n. 39.
42. **መለሰ:]** *Respondit.* Ipsa radix.
43. **ዋሪስንም:]** *Et Jesum.* Accusativus a nomine **ዋሪስ:** addita conjunctione **ም:** Regitur a verbo sequente **አለ:** *Dixit, allocutus est.*
44. **መሞሐር:ሆይ:]** *O magister!* **መሞሐር:** nom. subst. a rad. **መሐረ:** s. **መሀረ:** *Docuit.* **ሆይ:** interjectio appellandi, postposita; Arabicæ **يا** respondens. Ludolfus **ኖይ:** scribit et perperam *Meus* interpretatur. In universum autem notandum est, quòd pro Ludolfi **ኖ:** et **ኸ:** Abu-Rumi fere semper **ሀ:** scribat.

45. **ኧጀገ:**] *Valde*. Adverbium, quod et adjectivè pro *Multus*, *Multi*, aliquando accipitur.
46. **መልካም:**] *Bonum*. Adjectivum. Ludolfo, *Pulcher*, *Formosus*.
47. **ኒው:**] *Est*. Verbum anomalum, de quo Ludolf. Gr. Amh. II. xviii. 8:
48. **ከዚህ:**] *Hic*. Vid. supra, n. 4.
49. **ብንቆመጥ:**] *Ut consideremus*. **ብ:** verbis præfixa, plerumque *Si* significat; hic autem vim fere eandem habet, quæ plerumque particulis **ኧንደ:** præpositæ, **ዘንደ:** postpositæ, tribuitur, scil. *Ut*, *Quod*. Possit tamen et hic per *Si* verti. Deinde **ንቆመጥ:** est 1 pers. plur. fut. a **ተቆመጠ:** *Consedit*, quod tertiæ conjugationis est. In prima mihi nondum occurrit.
50. **ሶስትሞ: ደስ:**] *Et tria tabernacula*. Numerales **ሶስት:** apud Ludolfum habes, substantivum **ደስ:** non item.
51. **ኧንሰራ:**] *Exstruamus*. 1 pers. plur. subjunct. a rad. **ሰራ:** (Ludolfo **ሠራ:**) *Laboravit*, *Laborando confecit*, pec. *Ædificavit*. Prima autem persona pluralis in futuro, præsentis, et subjunctivo, habet sæpissime duas preformativas **ኧን:** pro sola **ን:**. Hoc Ludolfus nondum observaverat.
52. **ላንት:**] *Tibi*. E præpos. **ላ:** et pronomine personali **ኧንት:** *Tu*, compositum. Litera autem gutturalis **ኧ:** in vocalem longam absorpta est.
- Ne vero durior videatur talis gutturalium absorptio, notandum est quod plerumque non nisi literis **ኧ:** et **ዐ:** accidat, quæ in pronunciatione vim consonantium vix habent. Quod autem frequentissimi sit usûs, id ex eo oritur, quod voces plurimæ, Æthiopice per **ሀ:** **ሐ:** aut **ኧ:** scriptæ, ab Abu Rumi per **ኧ:** scribantur.
53. **ኧንደ:**] *Unum*. Numerales; Ludolfo **ሐንደ:**
54. **ለሙሴም: ኧንደ: ለኤልያስም: ኧንደ:**] *Et Mosis unum, et Eliæ unum*. Omnia expeditu facilia.
55. **ምላለውን:**] *Quid ei diceret*. Pro **ምላለውን:** quod ex **ደላ:** verbo defectivo, *Dicat*, *dicet*, &c. **ላ:** autem in **ለ:** ob affixum **ው:** *Eum*, transfertur. Deinde **ም:** relativum est (n. 9.) et **ን:** nota accusativi, quia a verbo **ደላ:** regitur. De **ን:** accusativi verbis postfixa, vid. Lud. Gr. Amh. VI. i. 6.
56. **ኧዎቅምና:**] *Nam non sciebat*. Verbum **ዎቅ:** est 3 pers. sing. fut. a rad. **አወቅ:** s. **ዐወቅ:** *Scivit*, prima radicali absorpta (vid. Lud. in voc.

- ሀወቀ:) አ: præfixa cum suffixa ሞ: conjunctim negativam efficiunt (Lud. Gr. Amh. V. i. 9.) Denique ና: postfixa conjunctio causalis, *Nam*. Aliquando etiam copulativa est.
57. ስለ:] *Quia*. Plerumque præpositio est, *Propter*, hîc vero pro conjunctione accipi videtur.
58. ፈረ:] *Metuerunt*. 3 pers. plur. præter. a rad. ፈረ: (Lud. ፈረ:) *Metuit*.
59. ጀመረ:] *Et nubes*. Nom. subst. ጀመረ: *Nubes*.
60. ሰወርዋቸው: ነበር:] *Obtegebat eos*. ነበር: Irregulariter pro ነበረ: *Fuit*, ultima vocali, ut in quotidiana pronuntiatione, ita et in scriptis, ommissa. De constructione verbi ነበር: cum futuro, diximus, n. 28. jam vero notandum quòd eodem fere modo etiam cum Infinitivo Participiali construatur. ሰወርዋቸው: autem infinitivus participialis est a rad. ሰወረ: *Celavit*, cum affixo የቸው: *Eos*. Forma enim hujus infinitivi talis est; a ሰወረ:, ሰወር:, a ፈተነ: ፈተነ:, a ጀመረ: ጀመር: (vid. Lud. Lex. Amh. voc. ዝመረ:) et in aliis conjugationibus præfiguntur literæ characteristicæ, ut a ተፈተነ:, ተፈተነ:, ab አስቀደመ:, አስቀደሞ: Cum vero nunquam sine affixo pronominali occurrat, sæpius adverbii personalis formam induit, qualem exposuit Ludolfus, Gr. Amh. II. xvi. Omnino formam ejus et constructionem nondum satis mihi perspexisse videor.
61. ነጀመረ:] *Et e nube*. ነ: præpositio præfixa, *Ex*. ጀመረ: vid. sub n. 59.
62. ደሞፅ:] *Sonitus*. Nom. subst. Æthiopicum.
63. መጸ:] *Venit*. Ipsa radix.
64. አንደህ:] *In hunc modum*. Adverbium: Ludolfo አንደኝ: quem vide, Lex. Amh. in voc.
65. ሲለ:] *Dicens*. Est pro ሲይለ: ad literam, *Cum diceret*. Accurate respondet Æthiopico አንዝ: ይባል: De verbo ይለ: autem vid. n. 28. 55; et de præfixa ከ: n. 12.
66. ይህ:] *Hic*. Pronomen demonstrativum, Ludolfo ይኸ: De sequente voce ነው: *Est*, vid. n. 47.
67. የሞወደው:] *Quem amo*. De የሞ: relativo vid. n. 9. Deinde, ወደ: est pro አወደ: አ sexti ordinis pro more elisa, et ደ: in ይ: ob affixum ወ: translatâ, ut in n. 55. አወደ: autem est 1 pers. sing. fut. a rad.

- ፀፂፂ:** *Amavit*. (Lud. Gr. Amh. II. xi.) Pronomen **ፀ:** post relativum pleonastice ponitur, ut et in cæteris linguis Orientalibus.
68. **ለ፪:**] *Filius meus*. Nomen **ለ፪:** *Filius*, affixa ‘e’ quinti ordinis, quæ pronomen possessivum est, *Meus*.
69. **ሰሙት:**] *Audite eum*. 2 pers. plur. imperat. a rad. **ሰማ:** *Audiit*; cum affixo **ት:** quod Ludolfus neutrum esse dixit, sed masculinum etiam est, et, præcedente vocali ordinis quarti, femininum.
70. **ድንገትሞ:**] *Et repente*. Ex errore aut corruptione pro **ድንገተሞ:** Adverbium a rad. **ደንገጠ:** s. **ደንገፀ:** *Turbatus fuit*.
71. **ዙረው:**] *Circumcirca*. Adverb. a rad. **ዙረ:** *Circumquaque ivit, Obambulavit*. Adverbia autem sæpe adsciscunt in fine vocalem ‘u,’ aut literam **ው:** Vocalem ‘u’ observaverat Ludolfus (Gr. Amh. V. i. 10.)
72. **አዩ:**] *Respexerunt*. 3 pers. plur. præter. a rad. **አዩ:** (Lud. **ሐዩ:**) *Vidit*.
73. **ማገገሞ: አለዩሞ:**] *Et neminem viderunt*. Pronomen **ማገ:** *Quis*, facit in accusativo **ማገገ:** Cum **ሞ:** suffixa significat, *Quilibet, Aliquis*. Deinde **አለዩሞ:** est pro **አልአዩሞ:** *Non viderunt*. Negativa **አል—ሞ:** ejusdem formæ est ac **አ—ሞ:** n. 56. et **አዩ:** sub numero proxime præcedente expositum videas. Constructio autem talis, *Quemlibet non viderunt*, pro, *Neminem viderunt*, in linguis Orientalibus satis nota est.
74. **ከዋሱስ: ከብቻው: በቀር:]** *Nisi Jesum solùm*. Nomina **ዋሱስ:** et **ብቻው:** (n. 16. 23.) jam nota sunt. **በቀር:** adverbialiter usurpatur, plerumque cum præpositione **ከ:** Constructio autem et significatio ejus exemplis melius patebit. Matth. xi. 27. “Et nemo novit Filium **ከአብ: በቀር:** nisi unus Pater.” Ita h. l. “Neminem viderunt **ከዋሱስ: በቀር:** nisi unum Jesum;” et **ብቻው:** *Solùm*, non pleonasticum est, sed *Separatum, Sine comitatu*, significat. Denique, quando duo aut plura nomina substantiva in appositione occurrunt, aut substantivum cum adjectivo aut pronomine relativo concordante; si uni e substantivis præfigatur præpositio, ea plerumque cum cæteris substantivis, adjectivis aut relativis repetitur: unde in hoc loco **ከ ዋሱስ: ከ ብቻው:** Exempla passim occurrunt.
75. **ከርሳቸው: ጋራ:** *Unà cum illis*. **ከርሳቸው:** est pro **ከአርሳቸው:** elisâ **አ:** **አርሳቸው:** autem, (Ludolfo **አርሳቸ:**) pronomen personale 3 plur. *Illi*. De **ከ—: ጋራ:** vid. n. 39.

76. **ከተራራ:**] *De monte.* Nomen **ተራራ:** *Mons*, præfixa **ከ:** præpos.
77. **ሲወርዱ:**] *Cum descenderent.* Pro **ሲወርዱ:** 3 pers. plur. fut. a rad. **ወርዱ:** *Descendit.* De **ሲ** præfixa, vid. n. 12.
78. **ከለከለቸው:**] *Præcisè vetuit eos.* Ipsa radix **ከለከለ:** cum affixo **ቸው:** (n. 1.)
79. **ለማንም:አንደደነገሩ:**] *Ut nemini dicerent.* **ለ:** Præpositio præfixa, Latinorum Dativum exprimens. De pronomine **ማን:** sequente forma negativa, vid. n. 73. Deinde habemus **አንደደነገሩ:** pro **አንደአደነገሩ:** ubi **አንደ:** est conjunctio, *Ut:* **አ:** negativa: et **ደነገሩ:** 3 pers. plur. fut. a **ተነገረ:** *Locutus est;* de quo n. 40.
80. **ዎላትኝ:**] *Quod viderant.* Pro **ዎላትኝ:** ubi **ዎ**—**ኝ:** est pronomen relativum in accusativo: **ላት:** ab **ላዎ:** *Vidit,* (ut n. 10.) et **ት:** affixum pronominale pleonasticum, de quo n. 5.
81. **ዎላትኝ:**] *Hominis Filius.* **ዎ:** genitivi nota est; **ላት:** nom. subst. *Homo.* **ላት:** vid. sub n. 68.
82. **ከሙትኝ:**] *E mortuis.* **ከ:** præpositio jam nota: **ሙትኝ:** Pluralis Æthiopicus, a **ሙት:** *Mortuus.*
83. **አስከደህ:**] *Donec surrexerit.* **ተደህ:** *Surrexit.* Conj. III. a rad. **ደህ:** *Sustulit.* Cætera vide sub n. 10.
84. **ነገሩት:**] *Et verbum ejus.* **ነገሩት:** *Verbum;* Substantivum formæ fœmininæ a **ነገር:** *id.* quod a rad. **ነገረ:** *Narravit.* Vocalis ‘u’ pronomen affixum, *Ejus;* et **ት:** nota accusativi, quæ affixis postponi solet. (Lud. Gr. Amh. VI. iii. 13.)
85. **ዎላትኝ:**] *Tenuerunt illud.* **ዎላት:** est a radice cujus forma Amharica mihi nondum satis comperta est; sed sine dubio ab Æthiopico **አንደ:** (*Prehendit*) desumpta. Deinde affixum fœmininum ‘ât’ ad **ነገሩት:** referendum est. Affigendi ratio eadem ac in lingua Æthiopica, de qua Ludolfus Gr. Æth. I. ix. Canon x.
86. **ሲመረመረ:**] *Dum dubitarent (Dubitantes).* De **ሲ:** et **ሲ:** præfixis vid. n. 12. 77. Radix Ludolfo est **መረመረ:** *Examinavit.* Forma **መረመረ:** seu potius **ተመረመረ:** forsan Conj. octavæ Æthiopum respondet.
87. **ሞንድር:**] *Quidnam.* Ita passim apud nostrum scribitur, sed vid. Ludolf. Lex. Amh. in voc. **ደር:**

88. መረሳላት:] *Resurgere.* Infinitivus regularis nominascens a ተረሳላት: (n. 83.)
Vid. Lud. Gr. Amh. II. xiv.
89. እንደሀም: ሲሉ:] *Et in hunc modum dicentes.* Vid. n. 64. 65.
90. ጠየቁት:] *Interrogaverunt eum.* A rad. ጠየቀ: *Quæsivit, Interrogavit;*
cum ት: affixo.
91. ለምን:] *Quare:* ut apud Lud. Lex. Amh. in voc. ሞን: sub ማን:
92. ይላሉ:] *Dicunt.* 3 plur. præ. a verbo defectivo ይል: *Dicat;* de quo n. 28. 55.
93. ዳፎች:] *Scribæ.* Pluralis a nomine ዳፈ: *Scriba,* a rad. ዳፈ: *Scriptis,*
Æthiopice ዳሐፈ: ut et apud Lud. in Lex. Amh.
94. አስቀድሞ:] *Priùs.* Ad literam, *Præveniente ipso.* Est enim infinitivus
participialis Conjugationis IV. (vid. n. 60.) a rad. ቀደመ: *Præcessit;* et
vocalis septimi ordinis (in ሞ:) affixum est Æthiopicum 3 pers. sing. In
lingua autem Amharica nonnisi cum infinitivis hujusmodi occurrit: alias
usurpatur ወ: vel ት:
95. ይመጣል:] *Venit.* 3 pers. sing. præ. a rad. መጣ: *Venit,* quod et መጸ:
unde mox in eadem forma ይመጸል: scribitur.
96. እርሱ:] *Ille.* Pronomen personale.
97. ገዢ:] *Autem.* Particula adversativa.
98. መለሰ: አላቸውም:] *Respondit et dixit iis.* Vid. supra, n. 1. 42.
99. ሁሉንም:] *Et omne.* Accusativus ab ሁሉ: *Omnis;* Ludolfo ሁሉ: et
ኹሉ::
100. ያቀናጽፋል:] *In rectum restituit.* 3 pers. sing. præ. ab አቀናጽ: quod in
Conj. II. est. Quædam enim verba secundæ Conj. longam vocalem in
secunda aut tertia radicali adsciscunt: Formam autem radicis nondum
definire possum, seu sit ቀኝ: ቀፃፃ: seu ቀኘ:.
101. እንደ: ተጻፈው:] *Et quemadmodum scriptum est.* እንደ: vid. in n. 35.
ተጻፈ: est præteritum Conj. III. a rad. ጻፈ: *Scriptis;* de qua n. 93.
102. በሰው: ልጅ:] *De Filio Hominis.* Est pro በየሰው: ልጅ: elisa, ut
videtur, የ: ut in n. 5. Deinde በ: est præpositio, *In, De.* Cætera videas
in n. 81.
103. መከራ:] *Afflictionem.* Vid. Ludolf. Lex. Amh. et Æthiop. in voc.
Nota autem quod omissa sit ኝ: accusativi, quod quidem sæpiùs fit tam in
Amharicis quam in Æthiopicis nominibus. Ludolf. Gr. Amh. VI. i. 5.

104. **አንደቀበል:**] *Quod sustenturus sit.* **አንደ:** Conjunctio, **ደቀበል:** 3 sing. fut. a **ተቀበል:** *Accepit*, Conj. III. a rad **ቀበል:** ::
105. **አንደኛኞም:**] *Et quod spernendus sit.* Eodem prorsus modo resolvendum, quo proxime præcedens. Rad. **ኛኞ:** *Sprevit.*
Vocem sequentem **አጀገ:** vid. sub n. 45.
106. **ነር:ገን:**] *Sed.* Nomen **ነር:** *Res*, peculiari modo cum particula **ገን:** (n. 97.) componitur. Ambæ simul particulam adversativam, *Sed*, efficiunt. At **ነር:ገን:** in clausulæ initio usurpatur: **ገን:** verbis postponitur. **አላችኋለሁ:** vid. sub n. 3.
107. **ፈጽሞ:**] *Omnino.* Infinitivus participialis adverbiascens (n. 60.) affixo 'o' (n. 94.) a rad. **ፈጽመ:** *Perfecit*, q. d. *Perficiendo eo*, hinc *Perfectè, omnino.*
108. **መጣ:**] *Venit.* Ipsa radix.
109. **ዋደደችኝም:ሁሉ:**] *Et omne quod (quæcumque) voluerunt.* **ዋ—ኝ:** est relativum in accusativo, ut in n. 80. **ወደደ:** a rad. **ወደደ:** *Voluit, Amavit.* **ች:** affixum 3 pers. abundans, de quo n. 5. **ሁሉ:** *Omne*, ut in n. 99.
110. **አደረጉበት:**] *Fecerunt in eum.* De verbo **አደረገ:** in n. 34. diximus. **በት:** autem compositum est e præpositione **በ:** *In*, et affixo **ት:** *Eum.* Præpositiones enim cum affixis personalibus junctim verbis annectuntur.
111. **ስለርሱ:**] *De eo.* Pro **ስለ:** **አርሱ:** (n. 96.)
Voces proxime sequentes jam expositæ sunt.
112. **ደቀ:መዛሙርቱም:**] *Et discipulos ejus.* **ደቀ:** contractum est e **ደቂቅ:** *Parvus*; et **መዛሙርት:** Plur. Æth. *Psalmi.* Ad literam ergo est, "*Pueri Psalmorum*, hinc, *Discipuli*, quia pueri Habessinini a Psalmis Davidis initium legendi et discendi faciunt." Lud.
113. **አዋ:**] *Vidit.* Ipsa radix. Lud. **ሐዋ:** ut supra diximus.
114. **በዙርዋቸው:** *Circum eos.* Adverbium **ዙርዋ:** *Circumquaque*, est a rad. **ዙረ:** *Circum ivit, Obambulavit.* Cum præpos. **በ:** compositum est, ut **በኋላ:** (n. 14.) et alia. Deinde **ቸው:** affixum, de quo sæpius diximus.
115. **ሲጠይቁቸው:**] *Interrogantes eos.* Ad literam: *Dum interrogarent eos.* Pro **ሲጠይቁቸው:** a rad. **ጠየቀ:** *Interrogavit, Quæsivit.* De **ሲ:** præ-

fixa, vid. n. 12. 77, et de ratione affigendi in fine pronomen, n. 85; et ibi citatum Ludolfum.

116. **PH.Pʒ: 2H.ḡ:**] *Et illo tempore.* Formam pronominis **PH.Pʒ:** nondum certo definire possum, habet autem præfixam, ut videtur, **P:** genitivi. Deinde **2H:** nomen Æthiopicum, *Tempus*.
117. **ḠB.ṯ: 2H:**] *Cum videbant eum.* Ad literam, *In tempore quo eum videbant;* de qua forma Ludolfus, Gr. Amh. VI. v. 1. **ḠB.ṯ:** autem pro **ḠB.ṯ:** et **ḠB.ṯ:** ab **ḠB:** *Vidit*, affixo **ṯ:**
118. **ḠḠ.ḡ:**] *Commoti sunt.* Rad. Æthiop. **ḠḠ.ḡ:** **ḡ:** in **ḡ:** mutato (n. 12.)
119. **ḠḠ.ḡ:**] *Et eum versùs.* E **ḠḠ:** præpos. et pronomine **ḠḠ:**
120. **ḠḠ.ḡ:**] *Festinantes.* Infinitivus participialis a **ḠḠ:** *Festinavit.* Notandum autem, quòd hujusmodi infinitivus, ut in 3 pers. singulari (n. 94.) ita et in plurali, peculiare affixum habeat; scil. **Ḡ:**, vocali præcedente in primum ordinem translata: fit enim **ḠḠ:** *Festinans ille:* **ḠḠ:** *Festinant illi.*
121. **ḠḠ:**] *Iverunt.* A rad. **ḠḠ:** (Ludolfo **ḠḠ:**) *Ivit.*
122. **ḠḠ.ḡ:**] *Et salutaverunt eum.* **ḠḠ:** significat, *Salutavit*, et de pluribus, *In unum convenerunt.* Hæc verba, **ḠḠ:** in secunda conjugatione, **ḠḠ:** in tertiâ, formæ rarioris sunt, ut notavit Ludolfus. Conferri tamen possint **ḠḠ:** (n. 100) et similia.
123. **ḠḠ.ḡ:**] *Quæritis.* 2 pers. plur. præs. a defectivo **Ḡ:** *Voluit*, quod apud Ludolfum reperias.
124. **ḠḠ.ḡ:**] *Ex illis.* Pro **ḠḠ.ḡ:** ut n. 75.
125. **ḠḠ.ḡ:**] *Et e populo.* **ḠḠ:** nom. Æthiop. *Populus.* Notandum autem affixum ‘u,’ quod aliquando pronominale est, ut supra n. 84. hîc autem, ut et passim, nominibus otiose adjungitur, ut **ṯ:** verbis (n. 5.) In sequente **ḠḠ:** *Unus*, simile prorsus habes exemplum.
126. **ḠḠ.ḡ:**] *Ad te.* Pro **ḠḠ:** **ḠḠ:**
127. **ḠḠ.ḡ:**] *Adduxi eum.* 1 pers. sing. præter. (scripsisset Ludolfus **ḠḠ.ḡ:**) ab **ḠḠ:** *Adduxit*, Conj. II. a rad. **ḠḠ:** *Venit.*
128. **ḠḠ.ḡ:**] *Et in eo.* Pro **ḠḠ.ḡ:**

140. **ዖወጡት፡ዘኝድ፡**] *Ut ejicerent eum.* **ዖወጡ፡** 3 pers. plur. fut. ab **አወጣ፡** Conj. II. a rad. **ወጣ፡** s. **ወፃ፡** *Exiit.* **ዘኝድ፡** Conjunctio postposita, *Ut.*
141. **አልቻሉምም፡**] *Et non potuerunt.* **አል**——**ም፡** est negativi forma, et posterior **ም፡** Conjunctio, *Et.* Deinde **ቻሉ፡** a rad. **ቻለ፡** *Potuit.*
142. **መለሰለት፡**] *Respondit ei.* **መለሰ፡** Ipsa radix. **ለት፡** *Ei,* affixum est ejusdem formæ cum **በት፡** *In eum.* n. 131.
143. **ኧላኝት፡**] *Vos.* Pronomen personale, quod et **ኧላኝተ፡** scribitur.
144. **ዖላመኝ፡**] *Incredula.* Ad literam, *Quæ non credidit.* Pro **ዖአልአመኝ፡** ubi **ዖ፡** relativum est, **አል፡** negativum (omissa **ም፡** finali) et **አመኝ፡** ipsa radix, *Credidit.*
145. **ዘር፡**] *Generatio.* Ab Æthiopico **ዘርዕ፡** *Semen.*
146. **ኧስከ፡መቸ፡**] *Quamdiu?* Ad literam, *Usque ad quando?*
147. **ከላኝት፡ጋራ፡**] *Una cum vobis (Apud vos).* Vid. n. 39. et 143.
148. **ኧኖራለሁ፡**] *Maneo.* 1 sing. præ. a rad. **ኖረ፡** *Fuit, Mansit.*
149. **አስከ፡መቸስ፡**] *Aut quamdiu.* Vid. supra n. 146. Conjunctio autem **ስ፡** postfixa aliquando sensum particulæ *Aut* gerit, quamvis et alias quoque significationes habeat.
150. **ኧሸከመኝ፡ኧለሁ፡**] *Sustineo vos.* 1 sing. præ. a **ተሸከመ፡** *Portavit, Sustinuit,* Conj. III. a rad. **ሸከመ፡** quæ in hac Conjugatione usitatior est. Æthiop. **ሰከመ፡** *Tulit, Portavit.*
151. **ወደኔ፡**] *Ad me.* Pro **ወደ፡ኧኔ፡** ubi **ወደ፡** præpositio est, et **ኧኔ፡** pronomen personale, *Ego.* Cum præpositionibus enim pronomina personalia, non affixa, usurpantur, quoties integra vocabula efficiunt.
152. **አምጽት፡**] *Adducite eum.* 2 pers. plur. imperativi, cum affixo ab **አመጸ፡** Conj. II. a rad. **መጸ፡** *Venit.*
153. **ወደርሱም፡**] *Et ad eum.* E **ወደ፡** et pronomine **ኧርሱ፡** Vid. n. 151.
154. **አቀረቡት፡**] *Adduxerunt eum.* In Conj. II. a rad. **ቀረበ፡** *Appropinquavit.*
155. **ባዖውም፡ጊዜ፡**] *Et cum videbat eum.* Pro **በአዖውም፡ጊዜ፡** De locutione **በ**——፡ **ጊዜ፡** verbo interposito, vid. n. 117. Deinde **አዖ፡** *Vidit,* ipsa radix, cum affixo **ው፡**
156. **ዞሊዖኝ፡ጊዜውኝ፡**] *Eo tempore (Tunc).* De pronomine **ዞሊዖኝ፡** sub n. 116. diximus. Hic vero cum nomen **ጊዜውኝ፡** in accusativo sit, forsân et **ኝ፡**

finale etiam in pronomine eundem casum denotat. Deinde ad nomen **ጊዜ**: affixum est **ው**: otiosum, ut alias ‘u’ (n. 125.); cum vocalis longa in **ዜ**: aliam vocalem ‘u’ non admittat.

157. **ጣለው**:] *Allisit eum.* Vid. sub n. 133.

158. **አደራገጠ**:] *Repetitis vicibus divexans.* Verbum **አራገጠ**: supra habes, n. 134. Particula autem **አደ**: (**አደ**: Ludolfo, quem vide) eam fere vim habet, quam in vertendo expressi. Verbis in præterito præfigitur, sensus autem Latine commodius per participium exhibetur.

ጊዜ: Vid. n. 130, 125.

በሞድር፡ላደሞ: n. 33.

159. **ወደቀ**:] *Cecidit.* Ipsa radix.

160. **አረፋቱንሞ፡ደደፋቅ፡ጀመረ**:] *Et cæpit spumam emittere.* **አረፋት**: (Ludolfo **ሐረፋ**:) *Spuma*, est in accusativo, cum otiosa ‘u.’ **ደደፋቅ**: 3 sing. fut. a rad. **ደፋቅ**: (Ar. **دنت**) *Effudit.* **ጀመረ**: (Lud. **ዝመረ**:) *Cæpit.* Ipsa radix. Constructio futuri aut subjunctivi pro Latinorum infinitivo post **ጀመረ**: et alia ejusmodi verba, e dialectis cognatis nota est.

161. **አባቱንሞ**:] *Et patrem ejus.* Nomen **አባ**: *Pater*, cum affixis poscit **ት**: epentheticum, unde **አባቱ**:, et **ኝ**: accusativi nota est. Notandum autem, quòd et **አባት**: absolutum reperi.

162. **ከስኝት፡አመት፡ጀመር**:] *A quo tempore?* Ad literam, *A quot annis incipiendo?* Ita semper exprimitur Amharice phrasis Latina, *Inde a*, scil. per **ከ**—: **ጀመር**: vel **ጀመራ**: &c. prout res poscit. Ut mox, **ከሐፃኝቱ፡ጀመር**: *Inde a pueritia ejus.* Jam vero **ከ**: præpositio est, *Ab, Ex*: **ስኝት**: interrogativum, *Quot? Quantum?* **አመት**: *Annus*, Ludolfo accuratius **ዓመት**: quæ forma est Æthiopica. Denique **ጀመር**: est infinitivus participialis cum affixo 3 pers. sing. (n. 60. 94.) a rad. **ጀመረ**: *Incepit.*

163. **አገኘው**:] *Venit in eum.* Verbum **አገኘ**: *Invenit*, supra habes, n. 132.

164. **ይኸ**:] *Hoc.* Pronomen, quod et **ይኸ**: scribitur, unde supra, solita mutatione, **ይህ**: n. 66.

165. **ከሐፃኝቱ፡ጀመር**:] *Inde a pueritia ejus.* Nomen **ሐፃኝት**: *Pueritia*, est ab **ሐፃኝ**: *Infans.* Cætera vide sub n. 162.

166. **ብዙ፡ጊዜሞ**:] *Et multoties.* **ብዙ**: est pro Æthiopico **ብዙኝ**: *Multus*: **ጊዜ**: *Tempus*, ut in n. 116. etiam pro Latino *Vices* ponitur.

167. **ወደሳት:]** *In ignem.* Præpositio **ወደ:** cum nomine Æthiopico **አሳት:** *Ignis.*
ጣለው: vid. n. 133. 157.
168. **ውኃሞ:]** *Et aquam.* Nomen **ውኃ:** *Aqua*, cum conjunct. **ሞ:**
169. **ሊገለው:]** *Ut interficeret eum.* Pro **ልደገለው:** ubi **ል:** est conjunctio inseparabilis, *Ut:* et radix **ገለ:** (quod et **ገደለ:**) *Interfecit.*
ነገር:ገኝ: vid. in n. 106.
170. **ይቻልህ:አንድ:ሆኝ:]** *Si possibile est tibi.* **ይቻል:** in futuro a **ተቻለ:** *Possibile fuit*, Conj. III. a **ቻለ:** *Potuit* (n. 141). **ህ:** affixum 2 personæ, quod magis regulariter **ክ:** scribitur. **አንድ:ሆኝ:** s. **አንድሆኝ:** (Ludolfo **አንድኤኝ:**) conjunctio postpositiva, *Si.* Notandum autem quòd vox posterior **ሆኝ:** interdum per personas variatur, quasi verbum esset; ut mox, **አንድ:ሆኝህ:** in 2 pers. unde suspicor eam pro **ሆኝ:** *Fuit*, poni; ut **ነበር:** pro **ነበረ:** (n. 60). Proinde dicendum est conjunctionem **አንድ:** cum verbo **ሆኝ:** compositam peculiarem vim habere, *Si*, q. d. *Si sit ut*——.
171. **አርዳ:]** *Adjuva nos.* Imperativus a **ረዳ:** *Adjuvit*, cum affixo **ኝ:** *Nos.* Litera **አ:** autem in hac radice aliquando præfixa reperitur, ut **አርዳት:** *Auxilium*, apud Ludolfum in Lex. Amh.
172. **አዘኛልኝሞ:]** *Et miserere nostri.* Imperativus a rad. **አዘኝ:** (Lud. **ሐዘኝ:**) *Contristatus est.* **ልኝ:** *Nobis*, affixum cum præpositione compositum, **ኝ:** in **ኝ:** mutatâ ob sequentem **ሞ:** Notandum autem quòd cum affixis primæ et secundæ personæ scribatur præpositio **ል:** pro **ለ:**, ut **ልክ:ልኝ:** non **ለክ:** **ለኝ:** quoties verbo conjunctim affiguntur. Ita quoque **ብ:** pro **በ:**
173. **ትተመኝ:ዘንድ:]** *Ut credas.* **ትተመኝ:** 2 pers. sing. fut. a **ተመኝ:** Conj. III. (**አ** absorptâ) a rad. **አመኝ:** *Credidit.* **ዘንድ:** Conjunctio postposita, *Ut.*
174. **ትችል:አንድ:ሆኝህ:]** *Si possis.* **ትችል:** 2 pers. sing. subjunct. a **ቻለ:** *Potuit.* De **አንድ:ሆኝህ:** vid. n. 170. Notanda autem in hac clausula verborum inversio, *Credas ut possis si:* pro, *Si possis credere.*
175. **ይቻላል:]** *Possibile est.* 3 pers. sing. præ. a **ተቻለ:** de quo sub n. 170.
176. **ለሚታመኝ:]** *Ei qui credat.* Pro **ለየሞይተመኝ:** Vid. n. 9. 55. Verbum autem est **ታመኝ:** de quo n. 173.
የዚያን:ጊዜሞ: vid. n. 116. 156.

177. **፪ኩ፡**] *Exclamavit.* Ipsa radix.
178. **ፆብላቴኛው፡**] *Pueri.* Nomen **ብላቴኛ፡** *Puer*, præfixâ **ፆ፡** genitivi. De otiosa **ው፡** finali vid. n. 156.
De nomine **አባት፡** vid. n. 161.
179. **አያለቆሰ፡**] *Fletum ciens.* **አለቆሰ፡** *Planxit*, est in Conj. II. a rad. **ለቆሰ፡** quæ mihi nondum occurrit. Vim autem particulæ **አያ፡** jam exposuimus, n. 158.
180. **ጌተ፡ሆይ፡**] *O Domine!* **ጌተ፡**(Lud. **ጌተ፡**) est proprie “famuli herum compellantis.” Lud. **ሆይ፡** Vid. sub n. 44.
181. **አሞኛለሁ፡**] *Credo.* 1 pers. sing. præes. a rad. **አመኝ፡** *Credidit.* Est pro **ኧአሞኛለሁ፡**
182. **የሃይማኖቴኝ፡ድኅሞ፡**] *Fidei meæ languorem.* **ሃይማኖት፡** Nomen Æthiopicum, *Fides*. Vocalis autem quinti ordinis affixa pronomen est, *Meus, Mea*; et **ፆ፡** præfixa, nota genitivi. **ኝ፡** autem accusativi ad nomen **ድኅሞ፡** pertinet, sed notandum, quòd cum nomen in accusativo genitivum habeat præcedentem, transfertur **ኝ፡** accusativi et in fine genitivi affigitur. Simile quid et in verbis contingit, de quo Ludolfus, Gr. Amh. VI. i. 6. **ደኅሞ፡** autem est a rad. **ደከመ፡** *Lassus, Debilis fuit.*
183. **አገዛው፡**] *Adjuva eum.* Imperativus est, ut videtur; sed quænam sit radicis forma, dubito. Non memini me eam alibi legisse. Forsan ab Æthiopico **ገዛዐ፡** *Ministravit.*
184. **ፆሰወችኝ፡መራወጥ፡** *Hominum concursum.* **መራወጥ፡** est ab Æthiopico **ተራወጸ፡** Conj. VIII. a rad. **ረዋጽ፡** *Currere*, Amh. **ረጸ፡** s. **ረጠ፡** *Cucurrit.* Habet autem formam infinitivi regularis, præfixa **መ፡** De loci constructione vide n. 182.
185. **አይቶ፡**] *Cum videret*: s. *Vidente eo.* Est infinitivus participialis a rad. **አየ፡** *Vidit*, cum affixo tertiæ personæ (n. 94). Hujus infinitivi forma in Biliteris talis est; ut **አይቶ፡** ab **አየ፡**, **ሰጥቶ፡** a **ሰጠ፡**, **መጥቶ፡** a **መጣ፡**.
186. **ሮኩሱኝ፡ጋኔኝ፡**] *Impurum dæmonem.* **ሮኩሱኝ፡** Accusativus a **ሮኩሰ፡** affixa ‘u’ otiosa, ut in n. 125. Substantivum autem **ጋኔኝ፡** non habet **ኝ፡** accusativi, forsan ut vitetur literarum similium concursus.
Sequentia expeditu prompta sunt: de **ፆሞይኛገር፡** vid. n. 129.
187. **ደኝቆርሞ፡**] *Et surde.* **ደኝቆር፡** *Surdus*, adjectivum.

188. **አዘዝሁሁ:] Jubeo te.** 1 pers. sing. præt. a rad. **አዘዘ:** *Jussit.* **ሁ:** (quod et ኧሊ) affixum secundæ personæ singularis.
189. **ኧኔ:] Ego.** Pronomen personale.
190. **ተወጣ:ዘኔድ:] Ut exeat.** **ተወጣ:** 2 pers. sing. fut. a rad. **ወጣ:** s. **ወፃ:** *Exiit.* **ዘኔድ:** sub n. 140. habes.
191. **ደገመሀም:አትገባት:] Et rursus in eum ne ingrediaris.** **ደገም:** adverbium affixa personalia admittens, de quibus vid: n. 60. in fine, et ibi citatum Ludolfum. Hic vero cum verbum in secunda persona sit, affixum **ሀ:** secundæ item personæ, additur. Deinde **ትገባ:** 2 pers. sing. subj. a rad. **ገባ:** *Intravit:* **አ:** conjunctio prohibendi, **Ne:** et **ት:** pronomen affixum, *Eum.*
192. **ኧኔድ:ሞተም:ሀኒ:] Et erat sicut qui mortuus est.** Rad. **ሞተ:** *Mortuus est.* Nihil præterea notandum, nisi relativi **ፆ:** omissio; de qua n. 5.
193. **ኧጅገ:ሰወቸ:] Multi homines.** Adverbium **ኧጅገ:** (n. 45.) hîc adjectivi vim habere videtur.
194. **ኧሰብሉ:ድረስ:] Donec dicerent, i. e. Usque adeo ut dicerent.** Est pro **ኧሰብሉ:ድረስ:** De **ኧሰብ—:ድረስ:** vid. n. 10. **ደሉ:** plur. a defectivo **ደለ:** *Dicat* (n. 55.)
ፈጽሞ: vid. n. 107.
195. **ኧጅኝ:] Manum ejus.** Nomen **ኧጅ:** (Æthiop. **ኧድ:**) *Manus*, cum affixo, et in casu accusativo.
ዞው: vid. n. 85.
196. **አሰረሀውም:ተረሀው:] Et levavit eum, et surrexit.** Utrumque verbum a rad. **ረሀ:** (n. 83.) prius in Conj. IV. posterius in Conj. II.
197. **ቤትም:] Et domum.** Nomen Æthiopicum **ቤት:** *Domus.*
198. **በገባ:ጊዜ:] Cum intrâsset.** De **በ—:ጊዜ:** n. 117. **ገባ:** *Intravit.* Ipsa radix.
ደቆ:መዛመርቱ: vid. n. 112. **ለብቸው:** vid. n. 23. **ጠዋቹት:** vid. n. 90. **ለምኝ:** vid. n. 91.
199. **ኧኛ:] Nos.** Pronomen personale.
200. **አልቻልኝም:] Non potuimus.** 1 pers. plur. præt. a rad. **ቻለ:** *Potuit*, cum negativo **አል—ም:** (n. 73.) **ኝ:** autem in **ኝ:** mutatur ob sequentem **ም:** ut n. 172. Talis autem mutatio non ubique observatur.
201. **ኧኛወጣው:ዘኔድ:] Ut educeremus eum.** **ኧኛወጣ:** est 1 pers. plur.

- fut. ab አወጣ: Conj. II. a rad. ወጣ: *Exiit*. De præformativa ኧ: in 1 plur. vid. n. 51.
202. ኧኝጾህ:ዋለው:ዘመድ:] *Genus quod est hujusmodi.* ኧኝጾህ: vid. n. 64. ዘመድ: Nomen Æthiop. *Familia*. ዋለው: est pro ዋአለው: ubi ዋ: relativum, *Quod*; አለ: Rad. *Est* (n. 7.), et ው: affixum otiosum, ut aliàs ት: (n. 5).
203. አይቻልም:] *Non potest.* አ——ም: negativum efficiunt. Deinde verbum ይቻል: supra habes, n. 170.
204. በጸሎትኛ:በጸም:በቀር:] *Nisi precibus et jejuniis solùm.* Nomina Æthiopica ጸሎት: *Preces*, et ጸም: *Jejunium*, utraque præpositionem በ: habent præfixam. ኛ: autem conjunctio est quæ plerumque ad connec-tenda duo vocabula ejusdem formæ inservit, et priori ex iis affigitur. De በቀር: vid. n. 74.
205. ከዚህም:] *Et inde.* E ከ: præpositione, *Ex*, et ዚህ: *Hic*.
206. በገሊላም:አለፈ:] *Et per Galilæam transierunt.* ገሊላ: nom. propr. *Galilæa*. አለፈ: Radix est (Ludolfo ኧለፈ:) *Transiit*.
207. ማንም:ዋውቅ:ዘንድ:አልወደደም:] *Et neminem scire voluit.* Ad li-teram, *Aliquis ut sciret non voluit*. Vocum autem resolutio facilis erit, col-latis quæ sub n. 56. 73. dicta sunt.
208. አስተውቅ:] *Docens, s. Docendo.* Infinitivus participialis cum affixo 3 pers. (n. 60. 94.) ab አስተውቅ: *Docuit*, Conj. IV. a rad. አወቅ: (Lud. ሀወቅ:) *Scivit*.
209. ብልዋቸው:ነበርኛ:] *Nam dicebat iis.* ብልዋቸው: videtur esse in-finitivus participialis, sed minus regulariter, a ባለ: *Dixit* (Lud. በሀለ:) cum affixo 3 pers. plur. (n. 1.) De voce ነበር: et ejus construc-tione, vid. n. 60. Deinde ኛ: conjunctio postposita, ad finem clausulæ, sig-nificat, *Nam, Quoniam*. Aliàs copulativa est, ut n. 204.
- ዋሰው:ልጅ: vid. sub n. 81.
210. ይሰጣል:] *Tradetur.* 3 pers. sing. præ. Conj. III. a ሰጠ: *Dedit*. Tem-poris istius *præsentis* vim nondum satis accurate definire possum. De eo plenius dicetur sub n. 282. infra.
211. በሰው:እጅ:] *In hominis manum.* Pro በዋሰው:እጅ:, ዋ: genitivi pro more elisa, ut in relativo etiam accidit. (n. 5. 102.)

212. **ይገሉታልሞ፡]** *Et occident eum.* 3 pers. plur. præs. inserto pronomine **ት** : a rad. **ገለ** : (quæ mox **ገደለ** : scribitur) *Occidit.* Notandum autem, quòd tertia persona pluralis in præsenti, quoties pronomina inserta recipit, vocalem suam finalem ‘u’ rejicit a formativâ **ል** : in ultimam radicalem ; unde a **ይገላሉ** : formatur **ይገሉታል** : , non **ይገላታሉ** :
213. **በሶስተኛ፡]** *In tertio.* **ሶስተኛ** : Ordinalis a **ሶስት** : *Tres.*
214. **ይህኝ፡ነገር፡]** *Hoc verbum.* **ይህኝ** : accusativus peculiari modo formatus a pronomine **ይህ** : s. **ይኸ** : *Hic.* Deinde nomen **ነገር** : accusativi notam non habet, de qua omissionem vid. n. 103.
215. **አላስተዋሉሞ፡]** *Non intellexerunt.* **አሉ** — **ሞ** : negativum efficiunt. Deinde verbum **አስተዋለ** : s. **አስተዋለ** : quartæ Conjugationis formam habet, sed origo ejus mihi nondum comperta est.
216. **ይጠይቁትሞ፡ዘኝድ፡ፈረ፡]** *Et eum interrogare timuerunt.* Ad literam, *Et timuerunt ut eum interrogarent.* Verborum resolutio facilis ; radices autem **ጠየቁ** : et **ፈረ** : supra habes, n. 90. 58.
217. **ቆፍርናሆሞ፡]** *Capharnaum.* Nomen loci.
218. **ሳለ፡]** *Dum esset.* Pro **ሰአለ** : Rad. **አለ** : *Est, Fuit.*
219. **ሞኝ፡]** *Quid.* Pronomen interrogativum.
220. **ተስቡ፡ነበራችሁ፡]** *Disputabatis.* **ተስቡ** : 2 pers. plur. fut. **አ** absorptâ, a rad. **አሰበ** : (Lud. **ሐሰበ** :) *Cogitavit.* **ነበራችሁ** : 2 plur. præ. a **ነበረ** : *Fuit*, de cujus constructione vid. n. 28. 40.
221. **በመኝገድ፡]** *In via.* **በ** : *In.* **መኝገድ** : nomen Æthiop. a rad. **ገደ** : *Peregrinatus est.*
222. **ኧርሱ፡በርሳችሁ፡]** *Inter vosmetipsos.* Est peculiaris constructio pronominis **ኧርሱ** : *Ille*, quod quasi per personas variatur. Dicitur enim **ኧርሱ፡በርሳችሁ** : *Inter vosmetipsos* : **ኧርሱ፡በርሳችሁ** : *Inter semetipsos.*
223. **ዝማሉ፡]** *Tacuerunt.* Pro **ዝሞ፡አሉ** : ex interjectione **ዝሞ** : et rad. **አለ** : *Dixit*, compositum. De hac phrasi autem vid. n. 28.
224. **ይሉ፡ነበርኛ፡]** *Nam loquebantur.* **ይሉ** : plur. a **ይለ** : *Dicat* ; (n. 28.) **ነበር** : pro **ነበረ** : plerumque ponitur, sed hîc, ut videtur, pro **ነበረ** : nam aliàs constructio sub n. 28. 40. 220. exposita, non constat.
225. **ከርሳችሁ፡ማኝ፡ይበልጣል፡]** *Quisnam ex illis major esset.* **ይበልጣል** : 3 pers. sing. præs. a rad. **በለጠ** : s. **በለጸ** : *Major fuit.*

Verbum proxime sequens ተቀመጠ: *Consedit*, vid. in n. 49.

226. አሠራ:ሁለቱን:] *Duodecim*. Scribit Ludolfus ሀሠራ:ፋለት: Deinde ን: nota accusativi est, et 'u' otiosa, ut n. 125.
227. ጸራቸው:] *Appellavit eos*. Ipsa radix, cum affixo ቸው:
228. ማንም:ቢወድ:] *Si quis cupiat*. ማን: *Quis*, ም: habet postfixum ubi *Aliquis* significat, ut in n. 73. dictum. Deinde ቢወድ: est pro ብወድ: 3 sing. fut. a rad. ወደደ: *Amavit, Cupiit*. De ብ: praefixo vid. n. 49.
229. በፊት:ይሆን:ዘንድ:] *Ut sit prior*. በፊት: *In fronte*, i. e. *Prior*, a nomine Æthiopico ፊት: *Facies*. ይሆን: 3 pers. sing. fut., ut mox ይሁን: 3 sing. subjunct., a rad. ሆኗ: *Fuit*. (Lud. ኾኗ:)
ከሁሉ:በኋላ: *Post omnes*. Vid. n. 99. 14.
230. ሉሊ:] *Famulus*. Nomen substantivum.
231. ሕፃንም:] *Et infantem*. Nomen Æthiopicum.
232. ወሰደኛ:] *Cepit et* ——. Ipsa radix, cum conjunctione ኛ: de qua in n. 204.
233. በማኸላቸው:] *In medio eorum*. ማኸላ: (quod et መኸላ) est ex Æthiop. ሞኸላ: *Medium*.
234. አቆመው:] *Statuit eum*. Conj. II. a rad. ቆመ: *Stetit*.
235. በብብቱም: አደረገው:] *In sinum suum imposuit eum*. Nomen ብብት: *Sinus*, ut videtur, alibi nondum occurrit. Verbum አደረገ: *Fecit*, (n. 34.) aliquando sensum habet *ponendi, statuendi*: q. d. *Fecit ut illic esset*, pro, *Illic posuit*.
236. የሚቀበልም:] *Quicumque recipiat*. De forma የሚ: vid. n. 9. 55. et de verbo ተቀበለ: n. 104. ም: affixa relativo የ: sensum indefinitum tribuere videtur, ut Latinum *-cunque*. Sic et in ማንም: n. 228.]
237. ከለዚህ:ሕፃናት:] *Ex hisce infantibus*. Pronomen est ኸለዚህ: *Hi, isti*, e formis Æthiopica et Amharica compositum. ሕፃናት: plurale Æthiopicum, a nomine ሕፃን: n. 231.
አንዱ: *Unum*. Vid. n. 125. in fine.
238. በሰሜ:] *In nomine meo*. ሰም: *Nomen*, cum praepos. በ: et affixo 1 pers. Mox cum affixo 2 pers. በሰምህ:
ፈጽሞ: vid. sub n. 107.
239. ተቀበለኝ:] *Recepit me*. (n. 104.) ኝ: affixum verbale 1 pers. sing.

240. **ኧኔ፤**] *Me.* Accusativus pronominis **ኧኔ**: *Ego.*
241. **ዋላከኝ፡ኧኔጅ፡**] *Sed eum qui misit me.* **ላከ**: (Lud. **ለአከ** :) *Misit*: ipsa radix. **ኧኔጅ**: conjunctio postposita, *Sed.*
መለሰለት: vid. n. 42. 110. **ኧኔጅህ**: n. 64. **ሲሉ**: n. 65. **መምሕር**: **ሆይ**: n. 44.
242. **አዋ፤**] *Vidimus.* 1 pers. plur. præter. a rad. **አዋ**: *Vidit.* Apud Ludolfum forma est **አዋ፤**:
243. **ሰይጣናት፤**] *Dæmones.* Pluralis Æthiop. cum **፤**: accusativi a **ሰይጣን**: *Satan.*
244. **ሲዋጣ**:] *Ejicientem (cùm ejiceret).* **ዋጣ**: 3 pers. sing. fut. ab **አዋጣ**: *Ejecit.* Conj. II. a **ዋጣ**: *Exiit.* Deinde **ሲ**: pro **ሰ**: scriptum est, ob sequentem **ዋ**: ut sub n. 10. exponitur, ubi **ከ**: pro **ከ**: habemus.
245. **ዋላይከተለ፤**] *Qui non sequitur nos.* **ዋላ**: vid. sub n. 9. Verbum est **ተከተለ**: *Secutus est.* Deinde **፤**: affixum 1 pers. plur. quod mox **፤**: scribitur in voce **አይከተለኝምና**: Ubi nota etiam quod negativum per **አ**—**ም**: expressum sit, hìc autem per **አ**: solam. **ና** conjunctio illativa est, *Nam*, ut supra, n. 209.
246. **ከለከልኝው**:] *Prohibuimus eum.* 1 pers. plur. præter. cum affixo, et mox **አትከልክሉት**: *Ne prohibeatis eum*, 2 plur. subj. cum negat. et affix. a rad. **ከለከለ**: *Prohibuit, Præcisè vetuit.*
247. **ማንም፡ዋለምና**:] *Nam nemo est.* Hæc duo vocabula, cùm inter se connexa sint, conjunximus, quamvis in contextûs serie, quæ paullo intricata est, separentur. **ዋለ**: verbum defectivum cum postfixo negativo **ም**: significat, *Non est*: (Æthiop. **አለሶ** :) cui additur **ና**: conjunctio. De pronomine **ማንም**: jam dictum sub n. 73. 228.
ኃይለ: vid. sub n. 13.
248. **ኧዋሰራ**:] *In faciendo.* **ሰራ**: *Fecit*, ipsa radix. (n. 51.) De particula **ኧዋ**: vid. n. 158.
ዋላናገር: *Qui loquatur.* Conf. n. 129.
249. **በኔ**:] *In me.* Pro **በኧኔ**: Pronomen **ኧኔ**: habes sub n. 240.
250. **ከፈ**:] *Malum.* Adjectivum substantive acceptum.
251. **በላኝት፡ዋላይከተለ፡ሁሉ፡ከላኝት፡ጋራ፡ኛውና**:] *Nam is in vos qui non insurrexerit, una cum vobis est.* Sensu loci ita exposito, verborum resolutio

facilis erit, collatis nn. 143. 9. 83. 39. 47. Tantum notandum quòd conjunctio *Nam* in *fine* clausulæ reperiatur, per **ኘ**: expressa.

252. **ጽዋ**:] *Poculum*. Ex Æthiopico **ጽዋ**:

ውኃ: vid. sub n. 168.

253. **የጠጣችሁ**:] *Qui vobis potum dederit*. Verbum **አጠጠ**: *Potum dedit*, est in Conj. II. a rad. **ጠጠ**: (nescio an **ጠጣ**;) *Bibit*. Habet autem præfixum relativum **የ**: et affixum personale 2 plur.

254. **ለክርስቲስ:አንድሆናችሁ**:] *Quia Christo sitis*; i. e. *Quia ad Christum pertineatis*. Conjunctio **አንድ**: verbo **ሆኗ**: *Fuit*, præfixa, plerumque significat *Si* (n. 170.); hîc vero, *Quia*, *Quòd*. **ሆናችሁ**: est 2 pers. plur. præt. **አውኝተ:አላችኋለሁ**: vid. n. 2, 3.

255. **ዋጋው**:] *Mercedem ejus*. Nomen subst. **ዋጋ**: cum affixo **ው**: quod in locum vocalis ‘u’ succedit, ob longam vocalem præcedentem.

256. **አንድይጠፋ**:] *Quòd non perdet*. **አንድ**: est pro conjunctione **አንድ**: elisa **አ**: negativa. (n. 79.) Deinde verbum **ጠፋ**: Ludolfo impersonale est et neutrum, *Periit*, sed interdum in sensu activo usurpari videtur, pro *Amisit*, *Perdidit*, unde evadet in Conj. III. **ተጠፋ**: *Periit*. Sed hæc certiùs aliquando, ut spero, cognoscemus.

257. **የሰነድሞ**:] *Et qui abnegare fecerit*. **አሰነድሞ**: Conj. IV. a rad. **ነድሞ**: (Æthiop. **ነከድሞ**;) *Negavit*; pec. *Abnegavit fidem Christianam*.

አንድደኝ: vid. n. 53. 125. **ከለዚህ:ሕፃናት**: n. 237. **ቤ**: n. 249.

258. **የመኝትኝ**:] *Eos qui credunt*. **የ**: relativum est, **ኝ**: nota accusativi; rad. **አመኝ**: *Credidit*; (n. 173.) **ት**: autem affixum otiosum, ut in n. 5.

259. **ይኸለዋል**:] *Melius est ei*. 3 pers. sing. præs. inserto pronomine **ው**: (n. 133.) a verbo defectivo **ኸ**: 1. *Voluit*, *Petiit*. 2. Impersonaliter, *Præstat*, *Expedit*.

260. **የወፋጩ:ደንደረ**:] *Molæ lapidem*. Nomina duo substantiva, quorum prius in genitivo.

261. **ባንገጥ**:] *In collo ejus*. Ex **አንገት**: (Lud. **ሐንገት**;) *Collum*.

262. **አድርጎ**:] *Imponens*, s. *Imponendo*. Infinitivus participialis a verbo Conj. II. **አደረገ**: *Fecit*, *Posuit*. (vid. n. 235. 60.)

263. **ወደ:ባሕር**:] *In mare*. **ባሕር**: nom. subst. Æthiopice etiam et Arabice usitatum.

264. **በወደቅ**:] *Si projectus sit.* De præfixo **በ**: vid. n. 49. Radix est **ወደቅ**: *Cecidit, Projectus est.*
265. **አጀኩሞ**:] *Et manus tua.* Nomen **አጀ**: vid. sub n. 195. Pro affixo **ኩ**: scribuntur **ኳ**: et **ሀ**: sed omnia ejusdem sunt originis. **ኩ**: primi ordinis ante particulas postfixas plerumque invenitur.
266. **በተሰትህ**:] *Si offendat te.* Radix Æthiopica est **ሰሐተ**: *Aberravit*; et in Conj. IV. **አሰሐተ**: *Seduxit, Scandalizavit*: unde forma Amharica **አሰተ**: et in 3 pers. sing. fœm. fut. **ተሰት**:
267. **ቀረጣት**:] *Excide eam.* Imperativus cum affixo 3 pers. sing. fœm. a rad. **ቀረጠ**: (Lud. **ቀረጸ**;) *Secuit.*
268. **ይኸልኝልኛ**:] *Nam melius est tibi.* Resolutionem videas sub n. 259, notando pronomen hîc secundæ personæ esse, et additam esse conjunctionem **ኛ**: Cæterum infixæ in præsentem ultimam radicalem aliàs in primum, ut in n. 259, aliàs in sextum ordinem transferunt. De his regulam generalem tradere adhuc non possumus.
269. **ሕይወት**:] *Vitam.* Nomen Æthiopicum.
270. **በትገባ**:] *Si (v. Ut) ingrediaris* (n. 49). 2 pers. sing. fut. a rad. **ገባ**: *Intravit.*
271. **ባንድ፡አጀ**:] *Cum una manu.* Pro **በአንድ፡አጀ**: Voces jam satis notæ.
272. **ሁለት፡አጀ፡ኦሮህ**:] *Cùm sint tibi duæ manus.* **ኦሮህ**: est Infinitivus Participialis a rad. **ኖረ**: *Mansit, Fuit*: cum pronomine **ህ**: affixo. Sed cum hujusmodi infinitivus per personas varietur, (n. 27.) in hoc loco terminatio pluralis esse debet, vel, si singularis, certe fœminina, ut ad **አጀ**: referatur, unde haberemus **ኦራህ**: pro **ኦሮህ**: Mihi autem videtur, terminationem tertiæ pers. sing. masculinæ, cùm frequentioris sit usûs, ita invaluisse, ut sæpe pro fœminina et pro aliis personis, quasi invariabilis esset, scribatur. Id in voce **ደገሞ**: observavi. Legitur enim **ደገሞ**: *Ego etiam* — **ደገሙህ**: *Tu etiam* —, et tamen alibi **አኔሞ፡ደገሞ**: *Et ego etiam* — **አላንተሞ፡ደገሞ**: *Et vos etiam* —.

Hic autem corrigendus est error qui sub n. 60. irrepsit. Dicendum est formam infinitivi participialis in loco isto esse **ሰውሮ**: in 3 pers. Deinde, vocalis ‘o’ in **ው**: resolvitur, ut vocalem quarti ordinis recipiat ob affixum **ቸው**: *Eos* (n. 1.), de qua resolutione vid. n. 85. Dubito an unquam inveniat **ዋቸው**: pro **ቸው**: *absolute*, id est, ubi **ው**: ad litteras præcedentes non pertineat.

273. **ገሃዝ።**] *Gehenna*. Nomen Æthiopicum, e Græco.
274. **ከትሔድ።**] *Quàm ut eas*. **ከ**: conjunctio præfixa. Rad. **ሔድ**: *Ivit*. Notandum autem **ለ**: **በ**: **ከ**: præpositiones esse; **ለ**: **በ**: **ከ**: conjunctiones. Hæ igitur verbis præfiguntur; illæ, nominibus. Excepto casu sub n. 172. memorato.
275. **ወደማጠፋ፡ኦሳት።**] *In ignem qui non extinguitur*. Est pro **ወደየማጠፋ፡** elisa **የ**: ut in n. 5. Cætera jam nota sunt. **ጠፋ**: *Extinctus est*, ipsa radix. Mox occurrit divisim, **ወደ፡ማጠፋው**: ubi etiam **ው**: otiosum additur, ut in n. 202.
276. **ትሉ፡የማይሞት።**] *Vermis qui non moritur*. **ትሉ**: est Ludolfi **ትሉህ**: *Vermis*, omissa gutturali et addito ‘u’ otioso. Deinde **ይሞት**: a rad. **ሞት**: *Mortuus est*. Sensus autem hujusmodi esse debet, *Ubi vermis non moritur*, vel, *Cujus vermis non moritur*, pro, *Vermis qui* &c. Similem relativi usum habes in n. 32.
- Idem in clausula sequente, **ኦሳቱም፡የማይጠፋ፡** notandum.
277. **ኦገርኸም።**] *Et pes tuus*. Nom. Æthiop. **ኦገር**: *Pes*. Vid. etiam n. 265. Vocabula quæ sequuntur supra petantur, n. 265——276.
278. **አኝተ፡አኝባሳ፡ሁኝህ።**] *Tu cùm claudus sis*. **አኝባሳ**: Ludolfo est **ሐኝቡሶ**: *Claudus*. **ሁኝህ**: Infinitivus participialis cum affixo 2 pers. sing. a rad. **ሆኝ**: *Fuit* (vid. n. 27).
279. **ዓይኛኸም።**] *Et oculus tuus*. Nom. Æthiop. **ዓይኛ**: *Oculus*.
280. **አውጣት።**] *Evelle eum*. Imperativus ab **አውጣ**: Conj. II. a rad. **ወጣ**: *Exiit*, addito affixo 3 pers. sing. fœm. quod ad nomen fœm. **ዓይኛ**: refertur. **መኝገሠተ፡ኦገዚአብሔር።** vid. n. 11.
281. **በሳት።**] *In igne*. Pro **በኦሳት**: quod ex **ኦሳት**: *Ignis*. n. 167.
282. **ይጣፋጣል።**] *Salitur*. 3 pers. sing. præs. a **ጣፋጠ**: s. **ተጣፋጠ**: (conjugationum enim formas et significationes in hoc verbo nondum certo definire potui) *Sale conditus est*. Tempus quod a Ludolfo “Præsens” appellatur, per præsens Latinum reddidi. De usu ejus certas tradere regulas nondum possum, sed plane Aoristus est, et quod dixit Ludolfus de Contingente Æthiopico, de Præsente etiam et Futuro Amharico merito dici possit: “Propterea nos tempus illud, quia per se neque præsens neque futurum est, *Contingens* vocavimus; quippe contingere potest, ut sensu poscente alterutrum esse possit ac debeat.”

283. መሠዋዕትም:] *Et sacrificium.* Nom. Æthiop. a ሠዊህ: *Sacrificare.*
284. በጨው:] *In sale.* Nomen ጨው: *Sal*, ab Æthiopico ጸው: idem.
285. ይሳለል:] *Salitur.* 3 pers. sing. præ. a ሳለ: ut videtur, quæ tamen radix mihi ignota est, nisi forsitan cum ሰለለ: *Exaruit*, cognationem habeat. መልካም: ንው: vid. n. 46. 47.
286. የሚያጣፋጥ: ከሆነ:] *Cum insipidum devenerit.* Ad literam, *Cum devenit quod non salitum est.* De የሚ: vid. n. 9. Deinde ያጣፋጥ: formam habet futuri Conj. II. a ጣፋጠ: de quo sub n. 282. ከ: conjunctio præfixa est, *Cum*, *postquam*, de qua Ludolfus V. iii. 4. A ከ: (n. 274) forma et significatione differt. Notandum autem quod participia passiva Amharice ope relativi plerumque exprimantur, ut የተባረነ: *Qui benedictus est*, pro *Benedictus*: የተሠረ: *Quod vinctum est*, pro *Vinctum*: et pariter, የሚያጣፋጥ: pro *Insipidum*, q. d. *Insalitum*.
287. በምን:] *In quo? i. e. Quonam modo? Quonam instrumento?* Talem usum præpositionis በ: jam vidimus in n. 281. 284.
288. ሰውነታችሁ:] *Vosmetipsos.* A ሰው: *Homo*, formatur nomen ሰውነት: *Humanitas*, *Humana natura*, *Humana substantia*. Cum affixis peculiari modo usurpatur, dicitur enim, ሰውነትኝ: *Substantiam tuam*, pro *Teipsum*; ሰውነታቸው: *Substantiam eorum*, pro *Seipsos*; unde et hîc ሰውነታችሁ: *Substantiam vestram*, pro *Vosmetipsos*.
- Constructio autem vocum ሰውነታችሁ: ጨው: ይሁን: obscurior est. Ad literam significant, *Vosmetipsos sal sit*. Equidem crediderim præpositionem በ: omissam esse, et legendum, በሰውነታችሁ: *In vobismetipsis*. Pronomina hujusmodi in casu nominativo adhuc non reperi; plerumque reciproca sunt.
- ኧርሱ: በርሳችሁም: vid. n. 222.
289. በሰላም: ተናገሩ:] *In pace colloquamini.* ሰላም: Nom. Æthiop. *Pax*. ተናገሩ: 2 pers. plur. Imperat. a ተናገረ: *Collocutus est*. (n. 40).

ERRATA.

The very near resemblance which some of the Ethiopic Characters bear to each other has caused the occurrence of most of the following typographical errors. It is hoped that they will be found generally unimportant.

Page 13, line 20, for	የደሙኝ:	read	ቀደሙኝ:
14, 4,	ኅሉ:		ኅሉ:
18, 26,	አብ::		አብ:
19, 6,	መ::ካኝ:		መካኝ:
20, 8,	ወድዶቆናተ:		ወድዶቆናተ:
— 9,	አረይሰ:		አረይስ:
22, 27,	አኝዘ:		አኝዘ:
23, 7,	አሞላኝ:		አሞላኝ:
— 14,	ወኝጌላት:		ወኝጌላት:
37, 6,	ለአስጢፋኖስ:		ለአስጢፋኖስ:
42, 1,	አለኡጥዕሞዋ:		አለኡጥዕሞዋ:
— 4,	በባሐቲቶሙ:		በባሐቲቶሙ:
46, 16,	ደወጡት::ዘኝድ:		ደወጡት:ዘኝድ:
57, 28,	መጮቶ:		መጥቶ:
64, 1,	አጀግ:		አጀግ:
68, 18,	ገኝ:		ገኝ:
71, 25,	ደፋጫል:		ደፋጫል:
75, 18,	ደኅሞ:		ደኅሞ:
79, 17,	ሞአኅል:		ማአኅል:
84, 19,	ሰውኝተቸሁ:		ሰውኝተቸሁ:
18, note, 3,	and which		and respecting which
25, line 3, after	ረድሕት:	add	(so Ludolf writes the word.)
— 18, for	"ፀገገ	read	ጀፀገገ
33, 24,	seems		seem
66, 20, 25,	solum		solum
76, 11,	Conj. II.		Conj. III.





